

THE EXPOSITOR

ND · HOMILETIC · REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS



Photo courtesy Saturday Evening Post

"Out of the depths . . ."—Psa. 130:1



**A
GLORIOUS**
Living
**TRIBUTE TO
WARTIME SERVICE**

Let the deeds of your boys and girls in service live forever in the glorious golden voice of a Memorial Carillon.

Let the soul-stirring music of divinely inspired hymns serve as a permanent reminder of war-time service, a daily tribute to those who served, and a constant incentive to high thoughts and noble resolves.

Let the lovely, inspiring cadences of genuine bell music, winging across space, extend the influence of your church through all the community!

Priorities are already being assigned for after-the-war Deagan Carillons. By a recently developed plan, it is possible to arrange all details now, for fulfillment just as soon as restrictions are lifted. For details, please address J. C. Deagan, Inc., Dept. 141, 1770 Berteau Ave., Chicago 13.

DEAGAN

HARMONICALLY TUNED

Carillons

**September Choice of The
Religious Book Club**

**The Genius of
Public Worship**

By Charles H. Heimsath

An original, practical and much-needed book for the general reader on the meaning and usage of public as distinguished from private worship. A fascinating historical study and a volume that will bring a fuller understanding of what worship really means. **\$2.50**

**Christianity and
Democracy**

By Jacques Maritain

"Faces world problems . . . with a spirit both Christian and logical . . . A splendid book!"—*Expositor* **\$1.25**

**Doctrine of the
Trinity**

By Leonard Hodgson

"Will undoubtedly hold the field as the most important inquiry into the meaning of the Trinity in our generation."—*Religious Book Club Bulletin* **\$2.50**

**Revivalism in
America**

By W. W. Sweet

The outstanding American authority on religious history appraises and explains the origin, growth and decline of a much misunderstood religious development. **\$2.00**

Beyond the Night

By Elmore M. McKee

How faith can put the world on the right road at a supreme turning point in history. "A powerful, brilliantly reasoned plea for a return to faith in God."—*Pulpit Book Club Bulletin* **\$2.50**

**Christian
Counter-Attack**

**By Martin, Newton, Waddams,
and Williams**

A factual account of resistance to Nazi doctrines by the churches in Germany and the occupied countries. "For permanent record and reference."—*Christian Century*

\$1.50

CHARLES SCRIBNER'S SONS



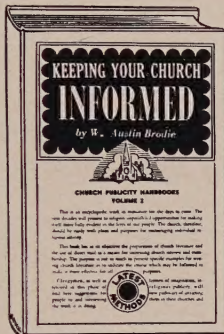
For a Successful Church

SUNDAY NIGHT SERVICES CAN BE SUCCESSFUL

Eugene D. Dolloff, S.T.D.

"Jam-packed with ideas for that hiatus in the lives of too many churches—Sunday evening. Plans have been carefully worked out, ideas for publicity and sermonic material, tried and tested suggestions for different events—all directed to make Sunday evening a time of warm Christian fellowship."
—*Advance*. \$1.50

Church Publicity Vol. I Keeping Your Church in the News W. Austin Brodie



Church Publicity Vol. II Keeping Your Church Informed W. Austin Brodie

Religious publicity is Mr. Brodie's specialty. The present volume, a sequel to his earlier work, deals expertly with the mechanics of direct mail, tells how a church may reach its own members with information and promotional material.
\$1.50

QUALIFYING MEN FOR CHURCH WORK

Gerrit Verkuy, Ph.D.

"Treated in a most practical and instructive way. Will be found helpful for use in Sunday schools, young people's societies, training schools, conferences, etc. An excellent presentation of the principles of lay leadership."
—*Christian Observer*. \$1.50

Church Usher's Manual Willis O. Garrett, D.D.

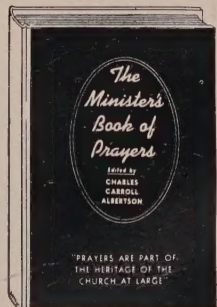


Church Officers F. A. Agar, D.D.

"All the officers are dealt with, and to meet the changing conditions of today each official must live and work in a spirit of intercession, service, and training."
—*Sunday School Times*. \$1.25

THE MINISTER'S BOOK OF PRAYERS

Charles Carroll Albertson, Compiler



"An admirable book of prayers for invocations, offertory, pulpit, funerals, special occasions, etc. The invocations alone are worth more than the price of the book."
—*Christian Standard* \$1.25

At Your Bookseller, or

FLEMING H. REVELL COMPANY

158 FIFTH AVENUE, NEW YORK 10

OCTOBER, 1944

Vol. XLVI

No. 10

C O N T E N T S

Within the Horizon	443
R. Ames Montgomery	
Special Thanks Services	
For End of War	445
For Return of Peace	446
Voice of People—Voice of God.....	447
Chas. Haddon Nabers	
Layman's Responsibility	449
Roy C. Helfenstein	
Editorials	450
Church Methods	452
Old Home Sunday	
Minister in Sick-room	
Sunshine Baskets	
Missions and Wars	
Sermons	457
To Whom Go	
Chas. Ross Hodges	
Cure for Souls	
Norman E. Nygaard	
Happiness Worth Having	
Harry W. Staver	
Music For Your Soul	
C. E. Macartney	
Junior Pulpit	465
Peggy	
J. D. Ryan	
Counterfeits	
J. D. Ryan	
Home Banks	
Zoning Numbers	
Outlines	467
Claude R. Shaver	
Glorious Church in a Glamorous Age	
Christianity Means Something	
Heroism of Good Courage	
Illustrations	469
Wm. J. Hart	
Recent Books	474
Mid-Week Services	478
Topical Index	485
Buyer's Guide	486

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

THE COVER PICTURE

Man Turns to The Word of God

A FIGHTING man speaks from the floor of a storm-tossed raft . . . "Is there a Bible among us?"

On a burning African desert a voice reads quietly . . . and a thousand heads bow reverently.

In the silence of night on a Kansas farm . . . a mother finds solace in its thin, worn pages.

Quietly . . . its words of comfort are spoken in solemn requiem . . . as rough hands grow tender, lower a hero's body overside.

In the search for peace through generation . . . man has turned to the Bible. For the things men live by are found in this Book that is the Word of God.

In its pages . . . men have found help for their deepest needs. Comfort for their shattered spirits. Light for their darkest hour.

Now, an anguished world turns to this Book that has molded the life of man. For its lesson of mercy, humanity, tolerance, charity. For restoration of the spirit torn with grief. For return of hope and faith grown weak under the whip of despotism.

And here in its pages to seek the flame that lifts men's souls. The courage to face tomorrow. The faith, that in good time . . . the sound of war will end . . . and men shall live again in brotherhood and peace.

—By courtesy of The Saturday Evening Post

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio.

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1944. Entered as second-class matter at the Post Office at Cleveland, Ohio
Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Duncan MacPherson
700 So. Washington Sq.
Philadelphia, Penna.

John D. Emrich
9 W. Washington
Chicago, Illinois

WITHIN THE HORIZON

R. AMES MONTGOMERY, D.D., LL.D

THERE are two quotations to which I am indebted. The first is that line from Alfred Noyes' *The Forty Singing Seamen*—"There's a magic in the distance where the sea meets the sky"—when a man sees that conjunction of the past and the future he will later call the Now; where a conjunction of events is shaping that will be recorded as history, "the problem of similarity" is present, led with "magic."

The second is that word attributed to Jesus, "O ye hypocrites, ye can discern the face of the sky; but ye cannot discern the signs of the times"—suggesting the tragedy is a people's failure to see what is so plainly visible to those who are discerning.

Within one hundred years this country has passed from a world of simple living, from racial and national isolation, into a world of complexities. In the last fifty years changes have been made so rapidly by invention and discovery, the 1890s are outmoded in industry and commerce as much as in the realm of fashions.

A recent editorial asked, "Who can remember the day when a prosperous business man went to Washington, D. C., only once a year and took his family with him for their vacation?" Many of us can. But we also know that previous to gas rationing, so many families spent their vacations in their automobiles seeing the whole United States, it would take five digits more to number them.

When you listen to the market reports tomorrow morning as soon as you get up, or to the broadcasts from the battle fronts twenty times a day, or relax with the nonsensical chatter of Amos and Andy, or when you are warmed by the lusty voice of Kate Smith or the moving richness of Marian Anderson's, just remember that these are privileges in which our forefathers of the last century could not indulge—because, the possibility was not within their range of experience, nor had it yet entered into their fondest dreams.

Ann Arbor, Mich.

They are significant and familiar incidents of our times. They are within the horizon of our New Age, an age in which we have attained new heights and broadened outlook.

In quite another field I am reminded that twenty years ago Dr. Chenault Givler, professor in Tufts College, published his *The Philosophy of Hercules*, which was a trumpet blast for materialistic philosophy, in which he said, "The old dualism of mind and body and the older superstition that mind rules matter, have both received their death blows. In their place a complete mechanistic philosophy is now securely enthroned. It would thus seem likely, that a naturalistic history of virtue will not long hence be written.

The philosophy for which Dr. Givler was a proponent did have its day. It plunged the world into a second holocaust. The struggle of the democracies in this war witnesses to their repudiation of that philosophy; and the time hastens to make materialistic philosophy as dead as the dodo. All of which is a part of what is appearing on our horizon for our encouragement.

In this perspective *the geographical limits of our habitation are known*. These limits have been charted and entered: A terrible and significant fact. In a few years the opportunity for escape from human contacts will be no more. Geographically speaking, *the day is here* when no man can live unto himself or die unto himself.

We are, therefore, compelled to face this terrible and significant fact. *We must learn some new lessons, if peaceful existence is to be made possible*. We must learn to live with each other. Not only to live in peace among ourselves; but to live with the people of other lands and races.

Let it be granted, if they wish, as charged, that the Caucasian race thinks this is a white man's world. Nevertheless the white man can't escape himself or his neighbor. Foreign races and nations have sought and obtained our education. They are claiming the rights and priv-

ileges of democracy. They want the chance to become our citizens, to profit by our commerce and trade. This complicates our problem. We can not escape them. Therefore, the privileges have to be shared. Material rewards, for talent and labor, have to be more equitably distributed. Creature comforts—food, clothing, housing and leisure have to be made more easily available and universal. Protection against unemployment whether from accident, sickness, old age or the decisions of ruthlessness, has to be guaranteed by men to men, who would live in peace together. Intangible assets must be made universally available for the sake of our own safety, virtue, efficiency and peace. Standards of living must comprehend something more than "bread and the circus," if the white man is to be at peace with himself and to cope with life in this world whose limits can be seen on his horizon.

I hope you have read that comparatively recent book, *Between Tears and Laughter*, by Lin Yutang. To me, it is one of the most arresting utterances that has been sent forth concerning this world situation. It comes from the pen of a philosopher and statesman who first wept in despair, as he faced the superior and arrogant attitudes of certain leaders of the Caucasian race; and then laughed, a scornful and revengeful laugh, when he discovered that the secret of their arrogance was chiefly in their superior physical force.

The reason for his tears is particularly presented. It is because, in this war, "China has been slapped in the face." Six specific occasions are cited when China was slapped in the face. Such treatment he scornfully refers to our materialism and our materialistic philosophers who have been our teachers. I quote:

"When Dr. J. B. Watson and the host of scientific idiots picture the human mind as consisting merely of a set of reactions to dinner bells, instead of to ideas, idiosyncracies and vagaries of this blessed middle state, all you can do is to throw up your hands. (p. 6.)

"No, we do not escape psychology. Secretary Hull's 'orderly processes of negotiations' represent the civilized procedure for international adjustments. But (we need to ask) what is the spirit of these 'orderly processes'? Polite diplomatic phraseology apart, is it not the spirit of good manners, of courtesy and accommodation? What do civilized men do and what should civilized nations do? Will they accommodate? Will they yield to one another? The spirit of courtesy and accommodation is the very antithesis of the spirit of strife and contention. It is the true basis of civilized living, and it is also the only possible basis of a more

civilized world. . . . Casablanca revealed to the whole world that Britain and the United States intend to run the whole war themselves. That they are not conscious of their bad manners is more the pity, for they will be equally unconscious of their bad manners at the peace table. These do not look like the principles upon which we are going to build a lasting peace by willing cooperation based on good manners and mutual respect. One can not win a war for democracy by dictating methods. . . . China has been acting like a college freshman just initiated into a fraternity, ready to shake everybody's hand. China must quickly shed her manners and give somebody a black eye before she can be understood and gain the respect of the fellow members of this strange fraternity. . . . The bitter truth is that behind the courteous front, resentment against the conduct of certain governments is very bitter, that the Chinese are frankly disappointed with their Allies are getting the impression that their Allies are wholly selfish and insincere and that both Churchill and Roosevelt show no comprehension of the nature of Asiatic problems. They are, moreover, uncertain of what the Allies are fighting for." (pp. 84, 85, 86.)

In a subsequent chapter he warns us that China has learned the lesson the Occident has to teach and when the war ends, will begin her industrial development, erect her munition plants and implement her millions of workmen. When that is accomplished, the Western nations will find out who has the men and munitions to fight world wars!

When Mr. Lin is authorized to thus threaten the western world, or is strategically and originally in character in doing it at this juncture is a question; but as to the situation he exhibits, that that is extremely bellicose and explosive in character, is indisputable.

The world is sitting on a powder keg. The explosion threatening us now would certainly mean a third world war, if and when touched off. *Unless we learn how to live with each other in this so called New World that explosion is sure to take place.*

This is certain. We can not succeed in securing "a lasting peace," so long as a David Harum, horse-trading type of philosophy maintains, and that so called Yankee shrewdness grips so many of our industrialists, labor leaders, politicians and business executives. "Do unto the other fellow as he would do unto you and be sure and do it first," is the philosophy of Japan. She may have learned it from the West, at any rate, we know she practiced it

(Continued on page 483)

Services for Thanksgiving

Christian people of the nation will have special reason for devout and sober thanksgiving with the cessation of war and the dawn of peace on any of the war-torn fronts on which our forces now fight. It with a special sense of gratitude that The EXPOSITOR, through the kindness of The United Lutheran Church of America, is permitted to present the following two services which have been prepared by the Common Service Book Committee of the U.L.C. Their use should aid us in raising our hearts in praise and thanksgiving and to renewed dedication to righteousness and peace among men.

Printings of these services, in limited edition, are available at fifty cents the hundred, so long as they last. Send your orders, prepaid, to the Ministry of Christian Tracts, United Lutheran Church of America, Suite 104, Muhlenberg Building, 1228 Spruce Street, Philadelphia 7, Pa. (Eds.)

Thanksgiving at the End of the War

THE SERVICE

Introit.

I know the thoughts that I think toward you, O Lord: thoughts of peace, and not of evil. Then shall ye call upon Me, and pray unto Me, and I will hearken unto you: and I will turn your captivity, and gather you from all nations and from all places.

Ps. Lord, Thou hast been favorable unto Thy people: Thou hast brought back the captivity of Jacob.

Gloria Patri.

The Kyrie.

The Gloria in Excelsis.

The Salutation and Response.

The Collect.

Lord God of Hosts, Ruler of Nations, Who hast brought peace again to a weary world: Grant unto Thy people the fulness of the opportunity which Thy peace provides, that all men and nations may live unto Thee alone; through Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle *Isaiah 52:7-10; or Philippians 4:4-9.*

The Gradual: (For text see the Twenty-third Sunday after Trinity.)

The Gospel: *St. John 15:9-14.*

The Nicene Creed.

The Hymn.

The Sermon.

The Offertory.

The Offering.

The General Prayer. (In place of the General Prayer, the following may be said):

Raise waiteth for Thee, O God, in Zion:

R. And unto Thee shall the vow be performed.

R. Give thanks unto the Lord for He is good:

R. For His mercy endureth forever.

R. We have thought of Thy loving kindness, O God:

R. In the midst of Thy temple.

R. Let the nations be glad and sing for joy:

R. For Thou shalt judge the people righteously,

R. And govern the nations upon earth.

R. This is the day which the Lord hath made:

R. We will rejoice and be glad in it.

R. Bless we the Father:

R. He hath sent redemption unto His people.
Alleluia!

Bless we the Son:

R. He hath bestowed His peace upon us. Alleluia!

Bless we the Holy Ghost:—

R. He teacheth us the way of Christ, Alleluia!

Bless we the Father, Son, and Holy Ghost:

R. We praise and magnify Him forever. Alleluia!

The Lord be with you:

R. And with Thy spirit.

Let us pray.

O God, Who hast dominion over all realms and kings, Who by smiting healest, and by pardoning savest: Stretch out over us Thy mercy, so that by Thy power we may enjoy peace and tranquillity and use them for our healing and amendment; through Christ, the Lord. Amen.

O God, Who hast fulfilled the desire of our hearts with the return of peace and hast opened before us the door to a new world: Fill us with the wisdom and power of Thy Holy Spirit, that we may perceive those things that are pleasing to Thee, and have the courage and strength to perform them. Help us to set forward Thy kingdom in the earth, that every man may be free to labor and to worship, and to live without fear or privation. Liberate the souls of men everywhere, that they may stand upright in the sight of Thee and of their fellowmen. Establish in our midst the pattern of the heavenly fellowship, that men may do Thy perfect will, and live together in mutual love and service; through Christ, the Lord. Amen.

We remember before Thee this day, O Holy Father, with deep gratitude, all those who have striven in the conflict, the wounded, the maimed, the captives, and those who have given their lives for our Country's honour, safety, and peace; beseeching Thee to keep us ever mindful of their service and suffering, and resolved to guard the fruits of their sacrifice to the unbroken welfare of our people and land; through Christ our Lord:

R. We beseech Thee to hear us, Good Lord.

Eternal Father, Who in the sending of Thy Son, Jesus Christ, our Lord, didst speak Peace to the world, and in the Blood of His Cross hast opened to all mankind the Way to peace with Thee: Turn all men to the Cross, and fire every heart with Thy Holy Spirit that all may accept in Christ the way of life, that following His holy example and burning with His zeal of service, all men may become one brotherhood in Him, and Thy peace possess every heart and rule in all the nations of the world;

through the same Jesus Christ, Thy Son, our Lord. Amen.

(Then may be said one or more of the following prayers):

Almighty God, the Father of all mankind and the Ruler of nations: Let Thine abundant grace and blessing rest upon our nation, we pray Thee. Thou hast given unto us a goodly land and hast endowed us with the heritage of freedom. Make us worthy of all Thy goodness and of our responsibilities before Thee. Grant us true repentance of our oft forgetfulness of Thee and of others for our pride in ourselves, and for our many other sins; and as we confess our faults do Thou forgive. Make us a people worthy of the trust Thou hast committed to us in giving us the victory. Enable us in ordering justice to remember mercy; and so work in us and through us that Thy most holy will may be done and Thy Kingdom come. Through Jesus Christ, Thy Son, our Lord. Amen.

Almighty God, of Whom is all rule and authority in heaven and on earth: Look with Thine especial favor, we pray Thee, upon the President of the United States, his counsellors and all others in authority over us. (In Canadian congregations: upon our Sovereign King George and our gracious Queen, and upon all their ministers and counsellors.) Protect them by Thine almighty power; give them the spirit of wisdom and understanding; so that, walking before Thee in humble obedience, they may establish within our borders that peace which is the fruit of righteousness and justice, and may promote among the nations of the world such mutual respect and good will as will hasten the day when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ. Through the same Jesus Christ, Thy Son, our Lord.

O God, the Father in Heaven, grant Thy mighty aid to the efforts of men to establish peace among the nations of the world. Give strength of purpose to those who lead; enlighten those who sit in council; and so transform the hearts of men everywhere by Thy gracious Gospel, that they may exalt peace above war, service above gain, and righteousness above glory; through Jesus Christ, our Lord. Amen.

Lord God Almighty, Father of mankind and Ruler of nations: Raise up, we beseech Thee, true prophets and leaders in every land, who, discerning the peculiar gifts and tasks which Thou hast given to the nations severally, may, without fear or flattery, teach their people the way that they should go; that the nations of the world, guided by Thy Providence, may fulfil their appointed destinies and minister under Thee to the enrichment and happiness of the life of mankind; through Jesus Christ, our Lord. Amen.

We praise and bless Thy glorious Name, O Lord, for the devoted sacrifice of Thy servants who have laid down their lives that we might live. Into Thy holy keeping we commend their souls, and humbly pray that we, like they, may give and never count the cost, fight and never heed the wounds, toil and never seek for rest, labor and ask for no reward save the knowledge that we do Thy will; through Jesus Christ, our Lord. Amen.

(If there be war in any part of the world, the following paper may be said):

O Spirit of God, Who didst move upon the face of the waters and didst bring order out of chaos and light out of darkness: Brood over the world filled

with strife and unholy rivalries; calm the passion of men, quiet their fears; and breathe into them the spirit of forgiveness and of loving service, that peace and good will may prevail in the earth. Be merciful to those who have been driven from their homes by oppression, to widows and orphans, to those who are friendless, alone in the world. Comfort them in their distress; raise up friends and helpers for them from among those who have plenty; and may their faith in Thee not fail. O God, be merciful unto us grant peace in our time; this we ask in the Name of Jesus Christ, our Lord. Amen.

(Then shall the Minister and the people say the Lord's Prayer):

Our Father, Who art in heaven, etc.

(Then, all the people standing, may be sung or said):

Te Deum Laudamus (We Praise Thee, O God.)

The Benediction.

* * * * *

The following hymns are suitable:

Thou, Whose almighty Word
O Spirit of the living God
Hasten, Lord, the glorious time
Now thank we all our God
Blessing and honor, and glory and power
Give to our God immortal praise!
Come, ye that love the Lord
My country, 'tis of thee
Before Jehovah's awful throne
God of our fathers, Whose almighty hand
Lord God, we worship Thee!
God the All-merciful! earth hath forsaken

* * * * *

AT MATINS OR VESPERS

The Psalm. Psalm 144 or Psalm 150 may be sung or said. Antiphon: It is a good thing to give thanks unto the Lord: and to sing praises unto Thy Name, O Most High.

The Lesson. One or more of the following lessons may be read: Isaiah 2:2-5. Isaiah 32:14-18. Isaiah 52:7-10. Micah 4:1-5. Matthew 5:38-48. John 15:9-14. Romans 12:14-21. Ephesians 6:10-17. Revelation 7:13-17.

The Canticle. *Te Deum Laudamus* shall be sung or said.

The Prayer. (See prayers above, in The Service.)

Hymns. (See hymns suggested above as suitable.)

* * * * *

II. Thanksgiving for the Return of Peace

The Service shall begin with a Hymn of Praise. The following shall be sung: *God of our Fathers Whose almighty hand.*

The Minister and the Congregation shall recite the following Praises antiphonally.

(Continued on page 480)

The Voice of the People and the Voice of God

CHARLES HADDON NABERS, D.D.

[T] was election day in ancient Israel. Solomon, the Magnificent, had come to the end of a glorious reign; had been buried in the sepulchre of his fathers; and the time came for choosing a new ruler. The people of Israel gathered in the then old city of Shechem to go through that formality that would place Rehoboam, the favored son, on the throne of his father. But it was no mere formality. Two parties had candidates in the field; the conservative party sponsored by Rehoboam, and the liberals boosted a young man named Jeroboam, who had already tried to usurp the throne in an unsuccessful revolution and had been exiled into Egypt. Now he was invited back to head the new party of protest against the old regime, against which many of the people were eager to vote.

The protesters came to Shechem with many grievances against the administration at Jerusalem. One might have heard the people talking together on the trip to the city.

"During the administration of Solomon taxes have gotten too high. More and more men have been put on the payroll down in Jerusalem, and by the pomegranates carved on the temple, when you once get a man there he stays for life—and then his children take over. Government is costing us too much."

Another might break in: "You are right, and furthermore, the money the government takes from us in taxes is wasted. In my own community I see evidence of waste that would shock you speechless."

A third would add: "I'll say you see waste. And let me tell you this further—who gets the benefit of this tax money? Do we get it? Who pays the taxes? I leave it to you. Forgers, foreigners, palaces for the women from abroad, and big funds for celebrations in Jerusalem, every time a foreign ruler or diplomat blows into town! Yea, we are impressing the other countries by the spending of our money on their liquor and food while we starve."

The list of all the grievances these people brought to Shechem, either real or fancied,

Greenville, S. C.

might well make a catalogue as long as that with which a Declaration of Independence once opened.

They put their demands up to Rehoboam, and he asked for three days in which to give them an answer. They had written the platform they wanted adopted and the question now was whether Rehoboam would accept it. In the ensuing three days, while the son of Solomon debated his future course of action, conferring with those he deemed capable of giving him sound advice, many other caucuses were held by country ward-healers and city bosses around secluded tents and in the dense shadow of olive trees in the long evenings. Deals were proposed, trades discussed, jobs promised, and pledges given. This assembly at Shechem combined the best and worst features of any American national convention in mid-summer, and a Presidential election in November.

Of course the people did not have the best of choices; that happens sometimes even now, after three thousand years of further experimenting with democracy. On the ticket in Shechem were only two names—Rehoboam and Jeroboam. The pessimist of that day might well sum up the choice as modern pessimists have sometimes summed up other election choices: Either you vote for a conceited fool or you vote for an unscrupulous demagogue, and you cannot become very enthusiastic over the success of either man.

Rehoboam refused to accept the proffered platform prepared by the political leaders and it was submitted to Jeroboam who grabbed it with the avidity that the political outs in every following generation have imitated perfectly. He took it over so quickly and so completely as to give the impression that he was its author. The ballots were cast, tribe voting by tribe, just as states vote by states in an election for President in the United States. It was a landslide for the Liberals under the banner of Jeroboam. He swept every tribe in the north, the east and the west. Only the south stuck to the old administration. Two tribes there, Judah and Benjamin, refused at the last to revolt, for when the moment came for a decision they just couldn't break away from its

sacred past history and its age-old traditions of conservatism.

Jeroboam took his ten tribes and set up national housekeeping with them; deeming that what happened on election day at Shechem, where all Israel was present, gave him a mandate from the people to take over and carry on as he saw fit, differently from the old regime; and believe me he did, without the loss of a single hour!

This was one popular election when the Bible story shows conclusively that the voice of the people was not the voice of God. You well know the epitaph which is tied to this leader: "Jeroboam, the son of Bebat, who make Israel to sin." You well know that in little more than two centuries the nation is carried into captivity into Assyria to perish forever from the pages of history. You well know that the downward road for these people began when Jeroboam streamlined religion for them by setting up golden calves at convenient parts of the country, telling them to find this worship more comfortable than the long trips to Jerusalem for the feasts, and that they would be rid of that great expense in the future and be saved the loss of valuable time from their business and farm. But the principle always holds that when you make religion too easy you lose the part of it that does the soul good. It proved that way with them, as it does for us, too.

What happened on this election day in Shechem for the Israelites when they chose a king by majority vote, is not without its lessons for what happens almost every time a sovereign people exercise the right of free choice, and elect their rulers. This ancient election brings us some lessons for every election.

First of all, a political election, despite the laudation of partisans and the condemnation of opponents, is never a choice between men who are one hundred percent bad and one hundred per cent good. The candidates are neither devils nor angels, although strong efforts are made to paint them both ways by a different set of painters. It is not a choice between black and white, although your interest and zeal make you feel it is at the time, but gray against gray, and often hard to tell until afterwards when you get far enough away to see clearly which shade of gray is the darker, and which shade of gray is the lighter. Therefore, it is not well to get so overheated over personalities that we forget principles.

Second, even the worst of rulers cannot destroy true faith in the heart of the people of a nation. After fanatical Moslems persecuted the Christians in Egypt for fourteen hundred

years, a tenth of the population still held tenaciously to the old national church and professed their faith in Christ Jesus as Lord. Long after Jeroboam, iniquitous opportunist that he was, was dead and turned to clay, God encouraged gloomy Elijah by telling him that there were still seven thousand men in Israel who had not bowed their knees before the shrine of Baal, still faithful to Jehovah in spite of Jeroboam, Ahab, Jezebel, and many other evil rulers. We cannot, therefore, blame all of our sins and be excused from our guilt because of a bad political situation.

Third, the best rulers do not make all the citizens saints. It helps to have a real Christian leader in every position of authority in the city, state or nation, but don't count too much on a nation or a state repenting overnight. Were this so, one November election would cure all our national ills. We must not expect the Millennium to dawn if our ticket wins at the polls.

Fourth, the business of the Christian is to be an example of Christian citizenship, no matter if he lives in a Christian democracy or a pagan despotism. "The powers that be are ordained by God," writes Paul to the Christian community in Rome, and he didn't put it in to make the letter pass the censor to get its approval in a meeting with a spy present from Nero's Gestapo. Be a Christian citizen any time, everywhere.

Fifth, the voice of the people is the voice of God only if or when the majority of the people have prayed earnestly and sincerely to be led aright by the Spirit of God, and then had the courage to follow that leading without fear or prejudice. We need more practical application of Christianity in the public affairs of our nation. We need Christians who vote as they pray, and who will watch and work and pray for the Christian advancement of the country above all else.

Sixth, Governments continue to hold power largely because they reflect and develop the desires of the people beneath them. When a people become better they demand better officials, and they keep demanding them until they get them. Holland's poem sets forth in prayer the type of men we need for a Christian administration, and the type which we, if Christians, should want enough to demand:

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready
hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;

Men who can stand before a demagogue
And damn his treacherous flatteries without
winking!

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;

For while the rabble, with their thumb-worn
creeds

Their large professions and their little deeds,
Mingle in the selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting justice weeps."

Layman Responsibility to the Unchurched

ROY C. HELFENSTEIN

THE greatest service any layman can render to his church is to enlist someone else in the life and work of his church. Thomas Carlyle, perhaps the most celebrated Scotch philosopher and author of his day, in addressing a large student gathering at the University of Edinburgh, Scotland, where he was a beloved professor at the time, declared: "To have been the evangelist of a single soul, is not to have lived in vain." And he had our Lord, Himself, to confirm that most significant declaration. Jesus said: "What will it profit a man if he gain the whole world and lose his own soul," and in His teachings the question is constantly implied, "What will it profit a man if he gain the whole world and neglect his opportunity to enlist another's life for God and the Kingdom?" No matter what else a layman may do in service for his church, if he fails to influence some other life for God and the Church, he has failed faithfully to serve his Lord.

"Heaven's gate is closed to him who comes alone;

Save thou another's soul, and it shall save thine own."

And every faithful layman will seek definitely to influence for God and the Church, the life of another.

Every layman whose church is a vital interest to him should find sufficient satisfaction from his own religion and from the fellowship of his church to feel constrained personally and enthusiastically to recommend both to his business associates, his neighbors, and his social friends in lodge and Service Clubs.

Men who are successful in their vocation, in their business or their professional life, owe it to themselves, their church and their God to use some of their talents in the recruiting work of their church. For instance, the man who can sell life insurance to his friends and neighbors and even to strangers, ought to be able to interest them in the far more important consider-

ation of religion and church fellowship. And more than that, he can do it. The man who can get other people to support his candidate at the time of election ought to be able to persuade them to pledge their allegiance to his Christ, and to cast their lot with his church. And more than that, he can do it. The man who can get other men to want to join his lodge, ought to be able to influence his unchurched friends to want to join his church. And more than that, he can do it. The man who is able to get his friends to buy a cottage at the same vacationing place where he has his cottage, ought to be able to influence his unchurched friends to want to attend his church and to want to make his church their church. And more than that, he can do it, if he is so disposed. The man, who is a promoter in any realm of social interest, and is able to enlist other people in the support of that interest, ought to be able to enlist his unchurched associates in religion and in his church. And more than that, he can do it, if he will but try.

What is true of the men of any church is equally true of the women. Church women should be able and are able to interest the unchurched women whom they contact—to interest them in their church, in its message, its program, and its ideals.

One of the unfathomable mysteries that is seemingly past finding out is, "Why is it true that so many church men and church women, who are able freely to converse with their associates on all the so-called secular interests of life, are absolutely tongue-tied when it comes to the topic of religion and the church?"

No worthy church member needs to apologize or hesitate in recommending his or her church to anybody, because no other interest in life is more worthy of recommendation. Everyone is glad and anxious to recommend other interests in life that they have found gratifying. How can any church member fail to recommend his or her church to unchurched friends

(Continued on page 480)

The Editor's Columns



Around the Curve Ahead

THE engineer is in the cab, not the caboose and though it is not permitted him to see far up the track or around the smoothly banked curve ahead, there are souls in his charge for whom he is responsible. He dare not look back to delight in the scenic beauty through which he has just passed nor seek a comfortable chair on the observation platform. His eyes must be glued to the track ahead.

At best, for the parish engineer, the signs and signals ahead are not too distinct. To interpret them aright calls for keen vision and wakeful concern. Your guess as to when the war will end is as good or bad, as any other. But you do know, positively, that the war *will* end and even half-vision sees already that the advent of that day will bring the Church a testing such as it has rarely known.

War-industry will vomit its restless millions into a pagan scramble for peace-time employment. The Devil will lie hard upon the tail of the hindermost. Downward trends of wages will baffle and confuse all, especially the youth whose fat pay envelope has given him a false independence and sufficiency beyond his tender years or ability. Disruption comes for the war-time program in war-worker homes by the million. Dropping peacetime family relations for wartime pursuits was more easy and complete than their quick re-establishment can be. An unfortunate generation of childhood, knowing freedom beyond their power of control, will defy parental authority and oversight and delinquency will burst into Bolshevism. From the glamour, excitement and income of a shop or office job, a new womanhood will have difficulty in stepping back into the kitchen. Un-sounded reefs of divorce will be strewn with sodden hulks which have been scuttled, or deserted, or mutinied.

The reconversion of millions of fighting men poured back upon their native shores is vastly

more vital than reconversion of industry. Only the one who has shared his fox-hole with the rotting flesh of his former pal knows the size of the readjustments, physical, mental, economic, occupational, social and spiritual, he must face.

The problems about to be deluged upon Christendom will overwhelm even the stout pastoral heart. "Cease Firing" over there will sound the "Call to Arms" over here, for as the tasks of war cease will additional tasks for the Church commence.

That is why we heartily commend Kiwanis International for the clarity of vision and realistic foresight indicated in resolutions passed in their recent Chicago convention.

Kiwanis says, "Be it resolved, That we respectfully recommend that the educational and recreational facilities established by the Federal Government, in connection with the war effort, be not dismantled or abandoned, until such facilities have been first offered to the localities in which they are located.

"Be it resolved, That we marshal the leadership within our communities, effectively to develop *practical* solutions of their more pressing problems in befriending and counseling youth; that we seek more adequate educational and recreational facilities of such *absorbing and stimulating interest* as to increase appreciably the profitable use of leisure time; . . . parental apathy is the fertile breeding ground for delinquency; that we encourage a respect for and enrichment of our homes, schools, churches and other agencies charged with the care and cultivation of our youth.

"Be it resolved, That we reaffirm our conviction that only with the help of Almighty God are we endowed with the power to accomplish those things which people in their own strength are unable to do. It is our belief that if all persons of good will humbly and fervently continue in prayer and petition to Almighty God, a more speedy and just victory will be assured. All Kiwanis clubs are

ged to take appropriate action in support of the spiritual programs of the Churches, . . . with particular emphasis on prayer for the safety and success of those who are serving on the fighting fronts, . . . to the end that an enduring peace may soon come and all people may live in the freedom of a more abundant life."

The war will never be over for the Church. Its scars are no mere surface abrasions. The resolution of the ministerial heart dare be not less positive nor foresighted than that of the business and professional man. The engineer must be in the cab.

Jm

Having One's Way

IN the course of the service he became conspicuous by not doing what the congregation did. When the congregation stood he sat. When the congregation sang the hymns he busied himself with something else. During the sermon he sat writing. During pastoral prayer he annoyed the worshippers most.

It appeared to me that he wanted to attract attention to himself. At the end of the service several spoke to me about it and suggested that something be done. At the evening service he was present with the same irreverence. After the service I asked the man if he wanted to speak to me. Then to my amazement he said that he had picked our church as the one in which he desired to worship, but that he wanted to state the terms under which he would worship. He would not follow the service as we did, but in his own way. If, during the pastoral prayer, he wanted to be in a mood of prayer, he would, and if not, he wouldn't. He said a lot more, but the gist of it all was that he expected to worship in our church and in doing so he would not respect the congregation, but would do as he pleased, and when he pleased.

Being sure the man meant what he said, I told him he had disturbed the congregation both morning and evening; that we believed in both freedom of worship and freedom of speech and were willing to grant him these; that he nor anyone else had a right, in any sense of the word, to disturb any service of worship; that he was doing a grave injustice in not respecting the worship of the congregation. Then I suggested to him that it would be far better for him and others if he would find a congregation where he might worship according to his desires and unite with them, that with us he would only succeed in becoming a

disturbing element. His reply was even more amazing, "No, I have a right to do as I please, and if I want to come here and worship I will, and I will worship in my own way. I have picked this church as the one in which I will worship and I wanted to tell you under what conditions I will worship."

Some time later a couple came to me to arrange for a wedding ceremony, and said, "We want to be married in the church but we want to write our own service." They added a little more and I said, "From what I gather you want to be married but you also want to lay down your own conditions. In other words, you want to cast aside the responsibilities of marriage and have your own way, or do as you please or fancy dictates." I pointed out to them the responsibilities of marriage and some of the reasons for the church's marriage service; that marriage brings responsibility to themselves, to each other, to God and to society, and that if they were contemplating marriage they were no longer children and should act as adults, being willing to assume and discharge responsibility, and to bear sacrifice and to share life.

By agreement they went home to think it over, and to pray over the matter. We got together again. They were married in due form, are honest and sincere young people who were willing to face a situation and to arrive at a just solution in spite of the fact that their parents had refused to let them grow up, had catered to them and had let them have their own way. When they first came to me they stated their own terms, but they sought and found God's terms and are following them.

Men are too willing to seek their own way, to state their own terms and to shirk all responsibility and sacrifice; they have forgotten God's way, do not want to learn God's terms, nor do they fancy responsibility and sacrifice. Such an attitude helps to bring about many ills to which society is heir. Great souls are humble souls, and humility and faith in God must come before men will seek God's way and try to do God's will.

We say that when people want to have their own way continually, when they lay down all the conditions under which they will do things, when they act as fancy dictates, they are still in the age of childhood. All that may be true, but it seems that one grows in years as well as in grace when he realizes the power and place of God. The eternal spiritual rules of living are true and righteous altogether. Much of our future happiness and peace depends upon how well, and how willing, we are to follow the will and way of God.—W. R. Siegart.

THE CHURCH AT WORK



Old Home Church Sunday

Few pastors need reminders of the spiritual "uplift" in planning anniversary observances in local Churches. "Old Home Church Sunday" may well be observed annually. The following suggestions come from Rev. William A. Brown, Cave Junction, Oregon, where he is founder and pastor of "The Friendly Mission" in the shelter of the Siskiyou, Gateway to the Oregon Caves:

Planning the Service

I. *Early Morning Communion Service.* The appealing words of the Master, "This do in remembrance of Me" come with peculiar force as we seek first the spiritual in building the program.

II. *Morning Service of Recognition.* Because of the intensely personal emphasis in Old Home Church Sunday services, the organ and choral music should be Hymns of Christian Faith and Hope, known and loved by the audience. Suggested hymns:

- "What a Friend we have in Jesus"
- "When All Thy Mercies . . ."
- "Come Thou Fount of every Blessing"
- "The Church's One Foundation"
- "I Love Thy Kingdom"

1. *In Memoriam:* In loving memory of former members in the Old Home Church "asleep in Jesus" and "loved long since and lost awhile"—hymn, "O Think of the Home over There."
2. *In Remembrance of Founding Fathers of Local Church.* The names of the founders should be read each year, that their names and labors may never be forgotten.—Hymn, "Faith of Our Fathers." (The local Church history will tell of their occupations, manner of life, philosophies, etc.)

3. *In Recognition of members of local Church in Ministerial or Missionary Service.* List each name and field of service. This is important, as it is spiritual flowering of the flock, and should be most impressive. — Hymn, "Jesus shall Reign where'r the Sun."

4. *Sermon.* "This is my own, my Old Home Church!" The sermon should be by one of the "Church's Very Own"—home for this special service. Hymns, "Blest be the Tie that binds," "I Heard the Voice of Jesus Say," and "My Heavenly Home is bright and fair."

III. *Afternoon Service of Appreciation.* Emphasis on Thanksgiving. Each person present given opportunity to tell publicly of the particular person in the Old Home Church to whom he is most indebted; and for whose helpfulness and Christian character he most appreciatively thanks the Lord. This will be acutely and particularly personal, thus must be kept formal and dignified.

IV. *Evening Evangelistic Service of Life-Challenging Resolution.* Service is planned around one central theme, an appeal to "Carry On" in the Old Home Church with deeper spiritual fervor, and determination to "Go and Tell . . ."

1. *A Call to Consecration.* Hymn, "I gave my Life for Thee."
2. *Call for Life Decision for Christ.* Hymn, "I Heard Thy welcome Voice."
3. *A Call to Life Dedication to Ministerial or Missionary Service.* Hymns, "Take my Life and Let it Be" " 'Tis so Sweet to Trust in Jesus" "He Leadeth Me" "God will Take Care of You"

(Rural Churches may group the services I and II for the forenoon, with family and neighborhood picnic dinners at noon, with III and IV in the afternoon. Care must be exercised in planning the day to give opportunity for rest periods, especially at noon, or the chores that must be accomplished if the family is to have a "picnic meal" away from home, plus the work of preparation of the actual meal on the grounds, wherever it is planned. Active program participation in the forenoon demands rest at noon, in order to prepare for afternoon or evening activity.)

Brief Address at Dedication of Honor Roll

"On an occasion like this, when we dedicate an Honor Roll for those who from our community have gone into the service of their country—many of them now upon battlefields—we are reminded of the words in our National Anthem:

"Oh, thus be it ever when free man shall stand

Between their loved home and the war's desolation!

Blessed with vict'ry and peace, may the heav'n rescued land

Praise the Pow'r that hath made and preserved us a nation!"

"Until the nations of earth learn the art of living together in peace and working for the common good, conflict, strife and war are inevitable; but when all men everywhere shall acknowledge Jesus Christ as Lord, follow the teachings of the Prince of Peace, and observe the Golden Rule, then peace and good will toward men will be possible.

"At present we are caught in the greatest of wars in history. The boys who have gone from our Church or community, stand between us and war's desolation. The least we can do is to remember them in our prayers, support their efforts with our means, and build a community and nation that is worthy of their deeds. Many of them shall give their last full measure of devotion, that the Star-Spangled Banner may continue to wave in triumph 'O'er the land of the free and the home of the brave.'

"The war, we know, will not continue forever! One day, and we hope not too far distant, the conflict will cease, and the boys will be coming home to pick up the thread of civilian life where they left off. In fact, some who have done their duty are already among us, doing their part as civilians to hasten the end of the war. It is our privilege to stand by

them in every possible way in their effort to take their rightful place in community life, in work, play, and worship.

"As a community, and an integral part of this Nation, it is our privilege to do all that is possible to help end the war in victory, thus laying the necessary foundation for world relationships on a more Christian basis. Let us pray that justice, brotherhood, and enduring peace may be established in all the earth.—
The Rev. Herbert W. Hahn.

The Minister in the Sick-Room

"Here are some suggestions from a doctor of many years' experience," writes the Rev. Robert B. Pattison, Briarcliff Manor, New York, "and one of its good, old-fashioned country doctors at that."

Never call unless you are well yourself. Patients are often sensitive to the condition of those who visit them. Your call may be poor medicine. But, wise hearty sympathy is good medicine, even from those not strong.

Bring to the sick something bright; something from the outside world. They are shut in and need a window opened towards a larger landscape than their hospital walls.

Short, cheery calls are usually best. A visit too long can undo the work of the physician. Two to three minutes is often long enough.

Have a story ready with a good laugh to it. "A merry heart doeth good like medicine."

You are a minister of God. Praying with the sick can bring courage and peace. Prayer is your prescription, and can be medicine that helps cure.

Talk about friendships that uplift. Know their hobbies. Be interested in the patient, that's the thing!

Some Liquor Facts

Facts on the costs of liquor to the American people are not readily available to the individual layman or pastor. The Facts given below are reprinted from Church Chimes, First Baptist Church, Shreveport, La. The Rev. M. E. Dodd, D.D., pastor:.

In 1938 the average American family spent \$84.88 for liquor and only \$40.68 for milk.

The liquor industry uses only 1.4 per cent of the Nation's grain crop; it employs only 1.7 per cent of our working people, and for every man liquor employs it puts four out of employment.

In 1933, the first year of repeal, the per capita consumption of liquor in the United

States was three gallons, in 1940 it was over 14 gallons per capita.

There are 437,000 saloons in the United States today as against 177,790 before prohibition.

There is a liquor license for every 267 persons in the United States; eleven saloons for every five churches; one barroom for every 71 homes.

There are 1,000,000 inebriates in the United States; 60,000 new ones being made every year.

The United States is spending \$15.33 per pupil for education annually, and \$46.15 per capita on liquor.

About 100,000 persons are rejected by the life insurance companies every year in this country on account of alcoholic indulgence.

The people of the United States spent \$4,500,000,000 for alcoholic beverages July 1, 1940 - June 30, 1941. In addition about 40 per cent more went to the bootleggers.

During prohibition it took 2,500 Federal agents to enforce the laws against bootlegging. Since repeal it has taken 4,500 Federal agents to do the same job.

Officials captured 11,369 moonshine stills during the fiscal year ending June 30, 1942, according to the Federal Alcohol Tax Unit report covering that period. This is nearly twice the number captured the year before.—*The Baptist Evangel*.

Sermon Topics

1. "Good News."
2. "Souls for Sale."
3. "God's Alarm Clock Has Gone Off."
4. "Midnight Faith."
5. "My Testimony."
6. "Christ at the Door."

—M. E. Dodd, D.D., Shreveport, La.

Keep in Touch with Young People Away from Home Churches Attending School

The machinery set up by hundreds of Churches in every corner of the land for keeping in touch with Servicemen and women may well be utilized for keeping in touch with those away from home attending school. These young people are equally deserving, equally patriotic, their needs and temptations differ somewhat from those of young people in actual service of the armed forces, but—they need to be kept in touch with doings on the home front, so far as spiritual ties are concerned.

When the day of "Conversion" comes, as it applies to slackening the needs of servicemen at the front are concerned, let us keep all the machinery we have set up in the Churches for young people, and "beam" it to those at school or at work in distant places. There are no "Chaplains" assigned to keeping up their personal morale, against the day of need. Let us assign ourselves this great privilege, and conserve our youth for the Christian cause.

Sunshine Baskets

"Will you print suggestions for articles to put in a sunshine basket to be delivered to an invalid?" writes a subscriber. "Also, indicate reading matter. We desire to make them up for returned servicemen, as well as home-front invalids."

Packing a Sunshine Basket is an art in which one becomes accomplished as one gains experience. Make a list of the persons to whom such "cheer" is to be offered, and under each name and address make notations of things the invalid likes, can use, or yearns for, in the way of small items. This should include games, light reading, and serious reading matter. When a "Sunshine Basket" is packed for any name on the list, be sure to write down a list of the items included, so these will not be duplicated at a later date, unless especially desired.

Remember, it is better to have many small items, than a few large items. Include puzzles for one or two people, magazines, flower seeds and pots with soil or chemicals if for soilless culture, handkerchiefs, paper napkins in cheerful colors, paper handkerchiefs, hand lotions, manicure sets, note-writing sets, postage stamps or government postal cards, diary, gum, small mirror, cologne, small jars of hard candy, candied fruits, calendar, flashlight, address book, drawing set, water color set with brush and paper, darning cottons, needles and thimble, assortment of buttons, white and black spools of thread, fountain pen, or pen and pencil set, lap-desk, hassock, book of humor, cartoon magazine, comb, pocket knife, file, scissors, filing box for receipts, letter file with alphabetical index. Books should include educational volumes according to the "bent" and age of the person concerned. Devotional books as well as inspirational reading along religious lines are welcomed. Radio schedules and Radio logs afford much entertainment, as well as education.

Obviously, if a basket is packed for a serviceman who may have lost his hands or arms, your choices will be items suggested by the

ed Cross, or nurse in attendance; if blind, choices will be to suit the needs of the patient. Any young people's organization will thrive on such a plan, and carry it on with enthusiasm and good cheer.

"The Lord Is My Shepherd"

Everyone knows and loves the 23rd Psalm. Many are not aware that it is the victorious answer to the dramatic and prophetic prayer of the great Messianic Psalm preceding it. "The Lord Is My Shepherd," by Robert W. Serviss, and illustrated by Edna Farmer, 16 pages, self-cover, size 4 1/4 x 5 1/4 inches, price 25c, published by David C. Cook Pub. Co., amplifies that victorious answer by a series of six-line meditations in appealing and inspiring verse. These meditations, 11 in number, expand in a truly devotional spirit the various phrases of the Shepherd's Psalm. The author, under the spell of the timeless spirit of the Psalm, traces the soul from its groping in darkness and solitude through its upward journey to final Kingdom fellowship.

The booklet is color lithographed on soft and-finished heavy art stock, stitched and bound with a silk cord tie, and comes in an envelope easy to mail as a gift to all who need comfort and courage in days of separation, trial or sorrow. The address of David C. Cook is found in any recent issue of *The Expositor*.

Men and Missions Sunday, Nov. 12

Sponsored by the Laymen's Missionary Movement with headquarters at 19 South LaSalle Street, Chicago 3, Ill., the 14th annual observance of Men and Missions Sunday will be held on Nov. 12, 1944. The executive committee has announced that pastors of all communions and denominations will participate, and chaplains in all theaters of the war will also cooperate.

Almost 3,000 resident chairmen in communities throughout the United States have been appointed to promote the observance in their churches. They in turn are enlisting the cooperation of 40,000 pastors. The theme for the 1944 observance will be "Rebuilding with Christ, the Hope of the World." Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains, encouraging chaplains to promote the program throughout the armed forces, said, "The rapidity of world movements since the beginning of this century has required such mental readjustments that confusion could not be avoided. It

is, therefore, a constructive service to challenge Christian laymen with a vision of a new world in which the Christian ideal of human brotherhood is held up as a necessity and a rare privilege." The pledge of laymen who dedicate their lives anew to the promotion of the Christian world mission will involve a four-fold purpose, including study, prayer, gifts, and service, expressed through local Church channels.

Missions Have Never Been Stopped by War

Here is a story of missions in wartime as set forth by Professor Kenneth Scott Latourette of Yale, member of Board of Managers, American Baptist Foreign Mission Society, in *The Christian Layman*:

"In 1789, the French Revolution broke out. It was followed by the Napoleonic Wars which lasted from 1792 to 1815. In the span of those distressing years, the following events occurred:

1792—In the year of the Reign of Terror in Paris the *Baptist Missionary Society* was organized, growing out of the efforts of William Carey.

1799—When Napoleon was returning to France from his campaign in Egypt in an effort to break Britain's communications with India, the *Church Missionary Society* was formed.

1804—About the time that Napoleon was giving the greatest threat of invasion England has had between the Spanish Armada and the Nazi attempt in 1940, the *British and Foreign Bible Society* was organized.

1810—At a time when New England was distraught by our attempts to maintain our neutrality in the Napoleonic Wars, and on the eve of our second war with Great Britain, the *American Board of Commissioners for Foreign Missions* was organized in New England.

1812—While American ports were being blockaded by the British, the first party of *American missionaries*, of which Adoniram Judson was a member, sailed for India."

Working Suggestions

How many of our people can tell how and why our Church came into being? What percentage can tell intelligently what our distinctive mission is to the world today? Are they able to give convincing reasons for a Scriptural worship? Can they persuade men of the conflict between the sovereignty of Christ and the sovereignty of the people over the nations?

Have we any mapped out course of instruction for our youth showing the uniqueness of their own Church?

The problem of conservation is one of life and death with us. There are four exits by which we are losing members. The first is by the sky-light. One hundred were removed last year by death. The second is by the front door. Sixty-six by letter united with other denominations. The third is by the back door. Seventy-six are listed as suspensions. The fourth is by the trap door. Thirty-four disappeared without certification, or of whom there is no trace, just absorbed as it appears by the world. This is a total of 276.

To offset this, we received 113 by profession of faith, which is 13 more than our deaths. Twenty-five came in from other denominations, as against 66 which we gave in return. Fifteen of those who went out by the trap door were restored, as against the 34 who went out. The total received in these various ways was 173, leaving us a net loss of 93. Our one hope is to increase the number we are reaching from the world.

We must build constructively in the years ahead if we are to overcome the tide that is rising against us.

Such a plan must be systematic, Pot-shots and scattered efforts usually mean wasted energies. A program of action mapped out weeks and months in advance will in the end prove to be easier and more efficient. We offer these suggestions for pastors:

FOR PRAYER: Divide the members of the congregation into six equal groups. Pray for the first group by name on Monday, the second on Tuesday, and so on through the week. Where the congregation is small the remembering of each one every day would not be an undue burden. Set up a definite program for prayer as a guide for each day, so that our praying will not be haphazard and without forethought. Submit a similar plan to the elders. District the members among them for prayer and visitation.

FOR WORK: What would we think of our war leaders if they laid out no plan of strategy before going to the battlefield? The pastor should have a definite rising time, a period set apart for Bible study and prayer for his personal profit, definite hours for study, and others for visiting. Such should be a weekly schedule through the years.

Then each day should be planned by itself. Make a list of those to be visited that day. Set a goal, averaging at least fifteen calls a week. Give some thought to topics of conversation and of how we can help and encourage the

ones we shall visit. A question to be answered in advance is: What definite help can I leave with bedridden Mrs. Jones or worldly-minded Mr. Smith? How much valuable time may be wasted on ineffective visiting!

FOR SERMON PLANNING: How much time is lost scurrying about for a text on which to preach on Sabbath morning! A mapped out course of preaching for weeks or months ahead may be productive of great blessing. It helps to vitalize one's reading.

Attention to special days has its value. The wise minister will take advantage of the upsurge of special thinking on special occasions. Independence Day, Memorial Day, Armistice Day, Mother's Day, etc., will find minds prepared for messages along these lines.

On Bible Sabbath we will be expected to have a sermon on the greatest of books. One pastor arranged a service on Bible Sabbath in which every person in his congregation who spoke a foreign language, read a passage from the Bible in that tongue. The Scriptures were read in seven different languages that day. One congregation held a fifty year service when all who had been members for fifty years or more received recognition and were given a keepsake by which to remember the day. A few pastors have, in connection with a baptism service, preached a special sermon and presented a filled out copy of the Church's new baptism certificate to persons whom he had baptized. All this calls for planning in advance.

Such a plan must be based on faith. Mere human effort will be like trying to pull the car by our own endeavor. "It is not by might nor by power, but by my Spirit, saith the Lord of Hosts." Have we not given too little honor to the Holy Spirit, and relied too much on our own resources?

Our supreme aim must be to build the Kingdom of God, rather than the (——) Church. A willingness to lose our life in the furthering of the larger Kingdom program may prove the only way of finding it.—*Covenanter Witness*

What are we set on earth for? Say, to toil,
Nor seek to leave the tending of the vines
For all the heat of the day till it declines
And Death's mild curfew shall from work assoil.
God did anoint thee with His odorous oil
To wrestle, not to reign: and He assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand
From thy heart, and thy hand, and thy brave cheer
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand
And share its dew-drop with another near.

—E. B. Browning.



THE PULPIT



TO WHOM SHALL WE GO?

CHARLES ROSS HODGES

John 6:68: "Lord, to whom shall we go? Thou hast the words of eternal life."

WHEN Jesus stood before his kinsfolk and acquaintances in the little synagogue at Nazareth, we are told that "the eyes of all of them that were in the synagogue were fastened upon him." The focus of interest, for the moment at least, was not the stately, though venerable, architecture of the synagogue building. It was not even the sacred Book, from which the Man of Nazareth had just read, and which he was even now returning to the hand of the attendant by his side. No, all attention was fastened upon the Person, the Man, Jesus.

We need to fix our attention, not upon the institutions of religion, not even upon the Book, but rather let us think together about the Man, who is at once the heart of institution and of Book.

What are the salient features of the present-day attitude toward Jesus? There is, for one thing, a greatly increased sense of familiarity with the attitude of contemporary minds toward Him. He can now—fortunately—be discussed without embarrassment in almost any company. New biographies of Him continue to pour from the presses. He is even treated by some of His biographers with a certain condescending sense of proprietorship—even when those same biographers show the most refreshing ignorance of the simple historical facts set forth in the Gospels. This is not to be greatly wondered at, in view of the fact that we moderns tend to glory in doing likewise with almost every object of the reverence of former generations. The significant fact is that, however much we moderns may try to mask our uneasy sense of inadequacy by trying to understand Jesus with our pretense of

Rich, Conn.

condescension, we cannot ignore this Man of twenty centuries ago.

There is abroad today, in the intellectual air we breathe, a greatly increased regard for the moral mastery of Jesus. Behind much of this change can be seen the catastrophe of 1914, the economic difficulties of recent years, and the present war. On the other hand, and at the same time, we seem to find ourselves with much decreased certainty as to the theological significance of Jesus. This lack of certainty, however, need cause little alarm, if we are willing to accept the significance of His personality and allow the implications growing from it to form themselves gradually in our experience. When some of John's disciples came to Jesus, instructed to get His answer to this very question of His theological significance—in the theological terminology of their day, "Art thou he that should come, or look we for another?" It is well worth our attention that He does not answer directly, or in abstract terms, but says in effect, "Look around at the fruits and judge. The blind see, the lame walk. Go, tell John these things, and let him work out his theology for himself!"

Experience always gives rise to doctrines: the order is never reversed. A theology, being an imperfect human approximation to truth, can be shattered by a newly discovered and more nearly perfect truth. But if that theology be only a dead shell and not the habitation of a living religion, it will be replaced eventually, like the abandoned shell of the Nautilus, by a more stately mansion. A carefully worked out doctrinal structure, on the other hand, although as nearly perfect in theory as human understanding can make it, can be set down on the top of a growing human experience with no more fundamental change than that brought about by putting a new hat on a clothing store dummy.

This being true, what is the significance of the *Man on the Cross* in terms of experience of our own day?

Jesus is the prime intellectual genius of all the known ages of history. Is this a startling statement? Once, when I voiced this conviction, a student rose to tell me, with pitying superiority, that, important as Jesus might be from my viewpoint, of course the real *intellectual* genius of all time was Thomas A. Edison.

Consider, however, one or two things sometimes overlooked. Have you ever been struck, as by a bolt from the blue, by an inspiration which appeals to you as so new and so startling that you are compelled to convey it to the world, to proclaim it from the housetops as a new discovery? Have you ever, then, upon more sober reflection, come to realize that all this dazzling insight into human life was set forth by Jesus two thousand years ago, and set forth far more effectively than you or I could set it forth?

In a theological seminar a few years ago, the leader, an eminent psychologist and Christian clergyman, summed up the conclusions of our study in these words: "Spirituality is the purification of the unconscious." Everyone agreed that probably no more brilliant summary could have been formulated, and we went away with a feeling that something great had been accomplished. It was only upon more mature reflection that some of those present came gradually to realize that all we had agreed to there was the very same insight that Jesus, nineteen centuries before, had put into words which every Christian person will remember when every person present at the seminar will have been forgotten—"Blessed are the pure in heart, for they shall see God," and how much more simple and understandable!

Perhaps you or I may long have secretly or openly scoffed at some of the paradoxes of Jesus, or, rendering lip service, we may have indulged in that subtler form of scoffing which consists merely in failing to make use of those teachings in the philosophy by which we really live. Having so scoffed as long as possible, we suddenly wake up to the realization that there is a real meaning for life in these teachings—a meaning which we, in our superficiality, have completely overlooked.

A theological student, on the verge of a nervous breakdown, received this advice from a wise medical man, "Stop worrying about your career and your professional standing—about where you, personally, will come out. Instead, throw yourself into your work; give your best, but don't take time out to worry about your

limitations. The important thing is the work, not what part you, as an individual, happen to be best fitted to play in it." In closing, the physician cited for the benefit of the theologian those words of Jesus which the theologian should have known so well: "He that loseth his life shall find it." Subsequent experience has taught that student the depths of truth and significance for practical living that had lain in those familiar words, undiscovered by his academic superficiality.

A greater need in every human life, by far, than any intellectual need is the need for a source of *power*—motive power—for living. Sometimes those of us who are especially privileged receive such power from simple and long continued contact with personalities who possess it in a unique degree. Biographers tell us that John Hay showed in marked degree as his life the early influence of his association with Lincoln. Speaking personally, I know what association with the late Dr. Woodman Bradbury meant, not only to me, but to most of the many men who knew him in seminary life.

A yet greater and more common source of power for most of our lives, however, than even that of association with such rare personalities, is the influence of those nearer to us who know all the best there is to know in us, and at the same time all the worst, and still have faith in us. Speaking personally again, this is what my wife has meant to me: she has known all the good in me, and all the bad as well, and still, to my astonishment, has faith in me!

Both these forms of influence and source of strength are pre-eminently to be found in Jesus. Far more than either of the others mentioned. He is one of those transcendently radiant personalities whom to know is to find oneself changed. At the same time, His view of sin is curative rather than penal.

Jesus looked up into a tree, and saw there an ugly little tax collector, hated and despised as a traitor: He called out, "Come down, Zacchaeus." They brought him a woman of the streets, and, looking calmly into the depths of her spirit, He said simply, "Go thy way and sin no more."

The position of His followers today is no unlike that of the first disciples when many others began to desert Jesus and go back to their everyday tasks. "Will ye also go away?" asks Jesus. "Lord, to whom shall we go?" asks Peter, "Thou hast the words of eternal life."

Peter was every inch a modern and a realist at this point, in spite of the century in which

ived. He was realistic enough to appreciate need he had for a leader to whom he could e up, and to know the vacancy of life for e who merely turn away from something to nothing. He was enough of a realist to

understand the folly of discarding something until he had something else of equivalent value to put in its place.

Are you and I less modern and less realistic than Peter?

CURE FOR SOULS ... GOOD CHEER

NORMAN E. NYGAARD, D.D.

...: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

...picture: John 16:19-33.

HERE are two great principles which differentiate Christianity from all other faiths. The first is the basic one of love. It is at the very heart of the Gospel. But there is another great principle which many Christians forget, a principle as deeply rooted in the teachings of Jesus, cheerfulness. "Be of good cheer."

The One who emphasized this principle so fully in His life was the Master, Himself. We have missed a great deal in not having lived when He did, in having to rely upon cold words which come to us out of an old Book to catch His spirit. We so often fail to catch the import of many of the words that He spoke. If we had lived when He did we could have caught the gleam or the twinkle in His eyes as He gave some of the parables. We could have seen His face light up with a smile. We often wonder why painters have always insisted on portraying the Master in a serious mood. I am sure that there were times when the Master was hilarious.

Jesus' smile must have been something to behold. It would have lighted up His face, radiated it up so that people would have caught contagion, lighted it up so that folk who were burdened it would have had burdens lifted, and the world would have seemed to them young and new once more. "Be of good cheer, little flock. I have overcome the world."

Those two principles, love and good cheer, are part of the secret of His victories. But what in reality is cheer? How does one acquire it? How does it aid in overcoming? There are several incidents in the life of the Master which illustrate more clearly than mere words could, just exactly what Jesus meant by cheer. While He did not use the word in His

...cuse, N. Y.

conversations in any of the incidents, yet the principle shone through.

The first was His interview with Nicodemus. It took place on a house-top in Jerusalem, in the dead of night. The second was His interview with the rich young ruler. The third is the raising of Lazarus.

Nicodemus was a profound thinker. They didn't use the word among the Hebrews in that day but we would describe him as a philosopher. From the evidence that we have, we would probably be accurate in describing him as a timid soul, always desirous of doing everything in just the right way. He hated to be seen with any except the "right" people. His life was altogether conventional, altogether stereotyped. Yet he was stirred by vague longings.

He knew, for instance, that the vagrant Rabbi from Galilee had something that he lacked and he desperately wanted to see Him. Still he realized, to his way of thinking, that it would be a huge mistake to be seen talking with Him. Therefore, he came in the dead of night to talk to Jesus and to find out, if he could, the secret of His life. Nicodemus was desperately sick with worry. Nicodemus was old.

There must have been a twinkle in Jesus' eye when He said, "I know what's the matter with you. It's perfectly clear, Nicodemus. You must be born again." In effect He said, "You've got to be young, old chap. Your trouble is that you're too old." Now age, to be sure, has nothing to do with calendars. I have a suspicion that Nicodemus was always old, that he had been born old. I don't imagine that he ever did anything out of the way, ever took any risks, ever defied anyone. So Jesus put His finger straightway on the old man's difficulty, "Just be young, old fellow. If you want to be cheerful just be young."

One of the best lines in Ben Johnson's biography comes not from his own thinking but

from his conversation with an old schoolfellow. Both Ben and his friend were well along in years at the time. The school mate said, "Johnson, I have been trying all my life to be a philosopher, but, somehow, cheerfulness was always breaking through."

Nicodemus had tried all his life to be a philosopher and undoubtedly he had succeeded in becoming just that. For him, therefore, cheerfulness had broken through. To have been cheerful would have disturbed his dignity. He belonged to that group—and took pride in it—which Jesus had so aptly described as going about always with long faces. If Jesus had used the terminology of our day He probably would have said quite simply, "Relax, Nicodemus, relax." Jesus' life radiated cheer just because Jesus was Jesus. He did not conform to a pattern. He was always Himself. He was always cheerful because He was always young in heart.

But we come to our second interview, that with the rich young ruler. He came to Jesus, quite contemptuous about what people would say or think. A rich man doesn't need to worry about what people may say concerning him. He is cushioned by his wealth. He doesn't even have to be good, although this young man was earnestly trying to be that. When Jesus reminded him about the teachings of the Law he said, "All these things have I observed from my youth up."

We should notice in passing that Jesus was warmly attracted to this youth. He liked his straightforwardness, his independence, his frank honesty. But He saw that this man was burdened, too. It was said that he had great possessions, but in reality the great possessions had him. There is a real difference, you know!

And those very possessions kept him from being young, carefree, cheerful. Francis of Assisi, in the great novel of which he is the central figure, "Blessed Are The Meek," by Zofia Kosak, insisted that the order which he established and which he called very humbly the Brothers Minor—that is, the "lesser" or the "littler" brethren should take the vow of poverty. Cut off from all possessions, they would have no earthly fetters. They could be utterly free, utterly without care.

Jesus saw the young man's handicap, therefore. And so He said simply, "Go, sell all that thou hast, and give to the poor, and come, follow me." Jesus recognized the fact that this man could never be happy, cumbered as he was with great possessions. Possessions do not always bother people. They did bother him. He felt their dead weight on his shoulders. He should have been free. He should

have been cheerful. Instead, he was bound. This rich young man might have discovered the joy of living, he might have had and might have been a source of great cheer, if he could only have cut loose from that which was to him a handicap.

The third incident which I would cite may seem a strange one. Yet, if I should fail to mention it and fail to find in it any element of cheer the whole structure of our thesis would fall. To be sure, the incident occurs in an atmosphere of intense sorrow, for I would take you now to a tomb. Moreover, at one place in the incident we find the One whom I have described as paramously cheerful, in tears.

The third incident is the raising of Jesus' good friend Lazarus. Lazarus is dead. Martha, perhaps with just a shade of reproach in her voice, informs Jesus that if He had only been at hand Lazarus would not have died. She had sent to inform the Master of Lazarus' illness but Jesus had not come when the news reached Him. To be sure, even if He had hurried He would not have reached Bethany in time to cure the sick man. But He made no attempt to go at once to Bethany. Instead, apparently with deliberation, He stayed on at the place alongside the Jordan river where John had baptized Him. Then, after several days, despite the protests of His disciples, He started out for Bethany.

Martha, meeting Him on the road, greeted Him with this criticism, "Lord, if Thou hadst been here my brother had not died." Yet she followed it with a great acknowledgment, "But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee."

With these Words ringing in His ears Jesus said, "Thy brother shall rise again." Martha looked at Him incredulously and then said, "Yes, of course, I know that he will rise again in the resurrection at the last day." There was none of the Saducaic heresy in her thinking. But there was a bit of heresy there nonetheless, the heresy of doubting the power of her Friend. Jesus answered her simply with these words: "I am the resurrection."

They arrive at the tomb. Mary has been weeping there inconsolably, for four days. Jesus mingles His tears with hers. Then He electrifies the crowd by saying quietly, "Take away the stone." Martha, despite her avowal of faith in Jesus' powers, objects. Disintegration of Lazarus' body has set in. She tells Him that in crude and blunt language. But strong men roll the stone back.

Then Jesus says, "Lazarus, step forth." And out from the tomb comes the man who had

een dead and is alive again, this good friend, Lazarus. I wish somehow that I could picture that scene, the excitement, the mirth, the tears, and the laughter, all blended into one great good cheer. There are only two other such restorations noted in the New Testament and in each case the individual had been dead but a few moments or a few hours. Here was one who had been long dead. But he rose again, earnest and pledge of the resurrection hope for us all. He was a living link between the here and the hereafter. Coupled with the fact of Jesus' own resurrection his is a guarantee for us of everlasting life.

"In the world ye shall have tribulation: but be of good cheer," said Jesus. How can good cheer be ours? We have seen the Master's way. Be young in heart. Your body will grow old: never let your mind or heart wither. Be free of encumbrances. Never let mere things fetter you. Your Father careth for you. Last of all, remember in your grief at the loss of a loved one, that life is a continuous process. Do not be afraid of death. Death but opens the way to life. "Be of good cheer!" Christ has overcome the world. In Him, too, you may overcome.

HAPPINESS WORTH HAVING

HARRY W. STAYER, D.D.

Text: Eccles. 1:3; 12:13.

Scripture Reading: Luke 18:9-14; 16:19-31

THE text consists of a question and a conclusion. The first stands at the very beginning and the second at the very end of the Book of Ecclesiastes. The question reads: "What profit hath man of all his labor wherein he laboreth under the sun?" The conclusion says: "This is the end of the matter; all hath been heard: fear God, keep His commandments; for this is the whole duty (net profit) of man." Alongside our text we set a theme-sentence. It comes out of Boodin's book, *Religion of Tomorrow*, and speaks in this manner—"There is no happiness worth having except that which comes from the consciousness of doing something worthwhile."

The question stands first. "What profit hath man of all his labor wherein he laboreth under the sun?" Every normal, thinking, active individual is concerned, and concerned in some primary sense, with that question. For every such person wants to show a "profit" from his efforts nor that "profit" merely a matter of dollars and cents. Deep down within us the thing we want is a sense of satisfaction, the inner warmth and glow that comes from the knowledge of benefits rendered, blessings bestowed, loads lifted, burdens shared, contributions made, life used constructively, in short the happiness that has its source in "the consciousness of doing something worthwhile."

In developing the emphasis of our text and the thought expressed in the Theme-sentence,

Marshall, Mich.

our procedure is that of two observations. The first observation is this—there is a sure and certain way of missing the "profit" of our labors and preventing the happiness worth having, of emptying life of significance, of filling it full of frustrations and futility, and we ought to know what that way is so as to avoid it. Suppose, therefore, we examine this way which has such power to harm happiness and do it in the light of three Biblical illustrations.

I. There is the example of the writer of Ecclesiastes and the thing he testifies to, saying: "I made *me* great works, I planted *me* vineyards, I bought *me* men-servants, and maid-servants, I gathered *me* gold and silver and the treasure of kings; whatsoever *my* eyes desired I kept not from them." If happiness worth having is in such self-indulgence and the possession of many things then this man, in Ecclesiastes, ought to have been the happiest man in his generation.

On the contrary there was no happiness in him, nothing of that sense of satisfaction and inner pleasure which comes from the "consciousness of doing something worthwhile." Rather there is pessimism, cynicism, and a bitterness that breaks out in these words: "I looked on all the works that my hands had wrought and on all the labor I had labored to do, and behold, all was vanity and striving after the wind." There it is! The tragedy of a man overwhelmed with a sense of utter futility, cut off from happiness he might have known, and all because he would not, or did not, understand that "there is no happiness

worth having,"—nor any happiness at all,—
"except in the consciousness of doing something worthwhile."

Then, there is the incident of Nebuchadnezzar, king of Babylon, and the folly and fate that befell him as Daniel tells it. Walking one day on some high porch of the palace, Nebuchadnezzar looked out on the vast expanse of the kingdom with that self-pride which "goeth before a fall." We hear the king saying: "Is not this great Babylon, which I have built for my royal dwelling-place, by the might of my power and for the glory of my majesty?" Then Daniel writes: "While the words were yet on the king's lips there came a voice from heaven saying, 'O King Nebuchadnezzar, thy kingdom is departed from thee and thou shalt be driven out from men and thy dwelling shall be with the beasts of the field. And that same hour was the thing fulfilled upon Nebuchadnezzar, and his kingdom departed from him, and he was driven out from men, and did eat grass like the oxen.' And there it is again! This crowding of self into the foreground and consequent cutting oneself off from the happiness that only comes from the 'consciousness of doing something worthwhile.'"

And there are the two parables of Jesus, one the story of the Rich Man and Lazarus, and the other the story of the man who gathered all his goods into great barns and said to his soul, "Soul, thou hast much goods laid up for many years; eat, drink, and be merry." In the one parable is the picture of a man "clothed in purple and fine linen, faring sumptuously every day," a picture of human need too in the person of Lazarus, the beggar. The opportunity for that happiness which comes through the "consciousness of doing something worthwhile" lay at the Rich Man's gate, but he never saw it. He let it slip by. And one day he found himself utterly cut off from happiness and in "a place of torment." And how that tragedy is enlarged by the words Jesus puts into the mouth of Abraham to speak to him, saying, "Son, remember that thou in thy lifetime receivedst thy good things"—and didst nothing worthwhile with them. And, in the case of the other parable, while the words "Soul, thou hast much goods laid up for many years," were still on his lips, God said to him, "O foolish man! this night is thy soul required of thee." And at the end Jesus adds, "So is everyone that layeth up treasure for himself and is not rich toward God." Self-indulgence, self-pride, self-gratification—these are the foes

of happiness, the enemies of those things that make life joyous and glad all the way up, all the way down, all the way in, all the way out, and all the way through.

II. The second observation is this: If there is a way that prevents the happiness worth having and we ought to avoid it, there is also a way that enables us to possess and enjoy the happiness and we ought to embrace it. The writer in Ecclesiastes begins with a question, "What profit hath man of all his labors?" But he ends with the answer, "Fear God, and keep His commandments: this is the whole duty (net profit) of man." It is when God is revered and obeyed; when we see ourselves as co-workers with him in the redemptive task, that the "consciousness of doing something worthwhile" and the happiness consequent upon that becomes a real and lasting possession. Nor is any least task least in God's sight when our labors are under his eye. That is the emphasis of Edwin Markham in some lines labelled, "A Workman to the Gods."

"Once Phidias stood, with hammer in his hand,

Carving Minerva from the breathing stone,
Tracing with love the winding of a hair,
A single hair upon her head, whereon
A youth of Athens cried, 'O Phidias,
Why do you dally on a hidden hair?
When she is lifted to the lofty front
Of the Parthenon, no human eye will see.'
And Phidias thundered on him: 'Silence,
slave.'

Men will not see, but the Immortals will!"

When one has that spirit in him every part of his task is important. And there is the Apostle reinforcing the poet and saying, "Whatsoever you do, do all to the glory of God."

That way lies the satisfaction which the heart, deep down, cries out for. That way lies the joy which Jesus says the world cannot give nor take away. That way, too, lies the happiness worth having, which comes with "the consciousness of doing something worthwhile." "Men will not see, but the Immortals will." And that, in the long run, is what matters!

III. And if we would see it further, there is that poor widow to whom nobody paid any attention as she gave her two "mites" into the treasury of the temple. Did we say, "nobody paid any attention?" Yet, there was One—Jesus saw her. And He saw what she did. And He said of her pitiful gift, so small and insignificant when measured as money, "She hath given more than them all; for she gave

"I that she hath, even her living." Let's not make the mistake, as some are wont to do, of thinking that the worthwhileness of a thing is a matter of size and shape. Rather is it, in God's sight, as Emily Dickinson indicates when she writes:

"If I can stop one heart from breaking,
I shall not live in vain.

If I can ease one life the aching, or cool
one pain,

Or help one fainting robin unto his nest
again,

I shall not live in vain."

And there is Jesus, writing it across the world in the letters of his own life—"Whoso giveth but a cup of cold water, in my name, shall not lose his reward." He will know the happiness, the satisfaction, the joy that comes with "the consciousness of doing something worthwhile."

GOD'S MUSIC FOR YOUR SOUL

CLARENCE EDWARD MACARTNEY

Text: "Bring me a minstrel."—2 Kings, 3:15.

JEHORAM, the King of Israel and a wicked man like his father Ahab, had gone out in company with Jehoshaphat, the good king of Judah, and the King of Edom, to chase the King of Moab who had rebelled against the authority of Israel. At the end of a seven days' march the allied armies were like to perish for the lack of water. All that the King of Israel could do was to cry out, "Alas, that the Lord hath called these three kings together; to deliver them into the hands of Moab!" But Jehoshaphat, who feared God, said to him, "Is there not here a prophet of the Lord that we may inquire of the Lord by him?" Jehoram had not troubled himself about a prophet of the Lord; but one of his servants said to him, "Elisha, who poured water on the hands of Elijah is here." Jehoshaphat was pleased to hear that, and saying, "The word of the Lord is with him," had Elisha brought into his presence. But Elisha was so angry when he saw the wicked king of Israel that he cried out, "What have I to do with thee? Get thee to the prophets of thy father and to the prophets of thy mother. As the Lord of hosts liveth, before whom I stand, surely were it not that I regard the presence of Jehoshaphat the King of Judah, I would not, look for thee nor see thee."

Yet for the sake of Jehoshaphat the good king, Elisha was willing to exercise his prophetic gift and intercede with God on their behalf. But he realized that in his present angry and excited mood he was in no condition to prophesy. Therefore, he said, "Bring me a minstrel." A minstrel was found in the army, and as he touched the strings of his lyre

Pittsburgh, Penn.

and the soft notes of his music began to float over the desert and the tents of war, the anger in the heart of Elisha began to subside. Once more his spirit was calm and tranquil. Now he could speak with God and now God could speak with him. "And it came to pass when the minstrel played that the hand of the Lord came upon him." Elisha then gave the three kings the direction which delivered them out of their great danger.

There are times in life when every one needs to make that prayer and request of Elisha, "Bring me a minstrel." How many evil spirits come down upon us, and how often we need the minstrel to expel these evil spirits from our life. It may be when fierce anger against another person flames within the soul. It may be when there is complete lassitude and prostration of the spirit, and the soul cannot rouse itself to act or to choose. It may be the time of sorrow and affliction when waves of adversity have swept over our life. It may be when the heart retires within itself, amazed and wounded by the actions of those whom it trusted and loved. It may be when the seductive whisper of temptation is sounding in our ear and we are blind to our present welfare and our eternal happiness. It may be the hour of transgression when life's fair prospect has been clouded with sin. What we need in these hours is a minstrel for the soul, that we may hear again the voice of God.

On this occasion God made use of natural means to bring Elisha to himself. When God uses natural means, then those means are also supernatural. Here God made use of music. On a visit to Bergen in Norway, I saw a monument to the great Norwegian violinist, Ole Bull. The great minstrel stands playing his violin, while a savage bows before him hold-

ing a lyre in the water of the cascade. The statue is meant to symbolize the fact that music hath charms to soothe the savage breast. Ever since the days of Jubal the father of all who handle the harp and the organ, mankind has felt the power of music. Are not the great chapters of man's life opened and closed with music? There is music when he is born, when he is married, and even at his death. Luther was not only the great theologian and battler, but a great musician. Heine said of him, "After working his mind weary with dogmatic distinctions during the day, he took his flute in the evening, looked up to the stars and melted into melody and devotion." Often when things looked darkest, and his scholarly associate, Melancthon, was beginning to despair, Luther would go to him and say, "Come, Philip, let us sing a song!" The world's greatest drama, the Crucifixion of Christ, was introduced with an overture of music, for it was "after they had sung a hymn" that Jesus and His disciples went out across the Brook Cedron into the Garden of Gethsemane.

Another minstrel for the soul is the minstrel of the good book. When you read a good book, a book that reaches the depth within you, you feel that that book was written for you. Immortal company of authors, ye who have made us shed the tears which cleansed our hearts, who have encouraged us in difficulty and helped us to keep the faith, accept our heartfelt thanks. But the greatest minstrel among all books is the Bible. When Oscar Wilde, the son of genius who fell into the abyss of unspeakable sin, was in Reading jail, he tells us that the only book that he could bear to read was the New Testament. When other books are silent, the Bible still speaks. For every mood in life, out of its pages comes forth the messenger to speak a word in season. How often it has been that troubled or sorrowing, tempted or tried, cast down or dismayed, we have suddenly found the rhetoric of the 107th Psalm translated and transmuted into the gold of actual experience, "He sent His Word and healed them and delivered them from their destructions."

The Public Worship of God's House is another minstrel for the soul. The 73rd Psalm tells of a man who was troubled, and almost overwhelmed, by the painful questions which life thrust upon him. In himself and in others there was no answer, and no clue, even, to an answer. When he sought to know it, it was too painful for him, until at length in the sanctuary of God his burden was lifted and his vision became clear. "When I thought to know this, it was too painful for me until I

went into the sanctuary of God." I like to think that that is something that happens not infrequently for those who come into the House of God. The mingled songs of a congregation praising God have in them the answer to many of life's problems and deep questions. I have heard the grand music of St. Isaac's Cathedral, with the gorgeous liturgy of the Greek Orthodox Church. I have heard the Pilgrim Monks sing their Vesper Hymn over the supposed tomb of St. Peter in St. Paul's Without The Walls. But for me there is no music like that of a Protestant congregation singing together the psalms and hymns of their fathers. Then it is that we are led up to the Rock that is higher than we. Then it is that we seem to hear witnessing and testifying the faithful believers of all ages; the goodly fellowship of the prophets, the glorious company of the apostles, the noble army of the martyrs; and the voices, too, of those whom we have "loved and lost awhile." And there, too, as we sing, we seem to catch an echo of the song, the everlasting song of the blood-washed multitudes of Heaven, who sing unto Him that loved them and washed them from their sins.

Greater yet is the minstrel of prayer. Prayer oftentimes will be the supreme resource, the last refuge of the soul. "In my distress I called upon the Lord." "Out of the depths have I cried unto Thee, O God." Is there any one here today who is a stranger to the minstrelsy of prayer? Is there anyone here today who once knew that music, but of late has not heard it? In the time of trouble take God at His word and call upon Him and He will deliver you. When you are angry and out of sorts, try prayer. When you are tempted to betray your soul, try prayer. When the sun has hid itself and the stars have fled, try prayer. When all his waves and billows have gone over you, try prayer. When the iron gate of circumstance and necessity confronts you, try prayer. When your sins rise up against you to accuse you, try prayer.

Last of all, the greatest of all, is that Divine Minstrel who makes use of all these others, sacred song, public worship, the Word of God and Prayer, and by them instructs our mind and blesses our heart. That one is the Holy Spirit. It is His divinely appointed work to speak to our souls. The great issues of redemption and eternal life are in His hands, and we are invited and encouraged to seek His aid and His presence. If men in their troubles and trials and temptations would only think of God's Holy Spirit, our Guide and Comforter, and speak with Him, how different all would be.

The sublime work of the Holy Spirit is to reveal us to ourselves, to convict us of sin, to move us to repentance and to create faith in our hearts. Towards this Blessed and Divine Musician for our souls, the Scriptures tell us here are four attitudes that men can take. You can grieve the Holy Spirit. You do that when you stain your soul with any sinful thought or deed. You can resist the Holy Spirit. You do that when you disobey His voice and refuse His invitation to repentance toward God and

faith in Jesus Christ. You can quench the Holy Spirit, when you have resisted Him so persistently that at length He withdraws from your life. Then in vain all ministries, all music, all visitations, all appeals and all prayers.

But there is still another attitude that the soul can take toward this Heavenly Messenger; and that is, not to harden the heart, but to obey His voice and let Him lead you into fellowship with Jesus Christ and into that peace of God that passeth all understanding.

JUNIOR PULPIT

Peggy

Peggy was always the life of the party. One evening Peggy's friends, grandparents, mothers, fathers and young people like Peggy, in their early twenties, were gathered in the living room, playing guessing games.

Peggy was usually the first to win. She felt a sense of pride in guessing Disraeli as the English Statesman; Bacon, the writer; Magellan, the sailor; Luther, the reformer. She was the first to announce authors, books, events.

"If you will leave the room again we shall try to find a character not so easy for you, Peggy," one of the older men suggested.

As she stood before the group again a man started, "Guess Who.—He was a leader of people, was celebrated for his meekness, a law-maker, never permitted to enter the place he most desired because of one sin."

"Hammurabi."

"No, guess again. He passed forty days on a mount, received tables of stone."

"Hadrian. He had a large collection of stone."

"No."

"I give up." For the first time she was beaten.

"Moses!" the crowd shouted.

"Moses? Why, he delivered the Sermon on the Mount."

A few of the young people laughed, but on most of the older faces there was an expression that made Peggy uncomfortable.

After the party Peggy went to her room, lay down on the bed and cried. A few minutes later she heard a knock at the door. Mrs. Williams entered. "I thought you might be alone. Why, child, you are weeping?"

"I can't help it. I know every one must have been shocked at my ignorance of the Bible."

"But, Peg, you don't have to let it continue another day. The Bible is God's Word given to show us how to live. It is God's way of revealing His will to us. You are pretty and popular, and talented, and, of course, you should know your Bible. You cannot live a full life without a knowledge of the Book."

"I should know that," Peggy said, "and I do and I'm going to get out my Bible and study it, for after all, education which doesn't include the study of the Bible is only part education. Next time I am going to try to know as much about Bible characters, authors, and books, and events as any others."—*Joseph D. Ryan.*

Counterfeits

Willie had a savings bank. Several times a week he would take his bank down from the mantelpiece and proudly drop into it pennies, nickels, dimes. Willie was learning thrift, for since he had been using his savings bank he had not spent much for candy, chewing gum, or shows. One day his mother said, "Willie, will you take this money to the grocery store and get the things I've listed on this paper? You may have what change is left to put into your bank."

Willie trotted to the grocery store and gave the list to the grocer.

"Here, son, is your order—and here is the change—seventeen cents."

Willie had not expected so much. He was overjoyed to think of having some candy and at the same time making an addition to his bank.

"Mister, I want six cents' worth of candy." Willie indicated the kind he desired, and the grocer gave it to him.

He hurried home with the groceries for his mother. As he went along the street eating his candy, he kept feeling the coins in his pocket—a dime and a penny. He felt his dime, then he looked at it. Something queer! Oh, well, that was just the way it was made. Though the dime seemed a bit different from other dimes—, he thought no more about it. Upon his arrival home he went at once to the kitchen and gave the packages to his mother.

"How much did you have left?" his mother asked. "Seventeen cents, but I spent six cents for candy. Want a piece?"

"Fine. That will leave eleven cents for your bank," suggested mother.

With that Willie went for his bank. Again he examined the dime, but dropped it with the penny into the small opening. Eleven cents more added to his already growing savings. As the days passed, Willie earned more money. Just three weeks after Willie's trip to the grocery store he discovered that his precious bank was full. He obtained his mother's permission to take it to the public bank to deposit the money in his savings account. Off he rushed.

Proudly he entered the bank, set his precious container before the banker. Willie noticed as the banker counted he picked up a dime and examined it.

"Willie," he said, "here is one coin we cannot accept. It is counterfeit."

He handed the deposit book and the dime back to Willie. It was the dime given him by the grocer.

"So this is counterfeit!" Willie exclaimed, "it looks all right, maybe a little different, but it's no good."

"Yes, Willie, counterfeits can be nearly all right. Still they are counterfeits, make believe, and will sooner or later be separated from the genuine."

Imitation people, like imitation coins, have no value. Try to be real!—*Joseph D. Ryan.*

Home Banks

Many of us here have little savings banks of our own, where we put small coins, as we can spare them, until we have a certain amount saved toward a specific goal. Most people as they grow a little older have money and other valuables that require what seems to them to be a "safe place" for tucking away, against loss, theft, fire.

Sometimes it is money being saved to buy Jimmie a violin, and it is kept in a cracked tea-pot. Sometimes it is money to pay a mortgage on the home, and it is tucked under the

mattress in a bedroom. Sometimes it is money for family needs, according to a planned budget, and it is kept in a tumbler in the cupboard, and so on. Now, there are other things, besides money, for which most of us feel we need a safe place. Bonds, stocks, precious letters, wills, deeds to property. Most of us could name many.

The telephone company says that many such valuable and precious papers are tucked into the telephone directory, where people think they are safe, and then forget about them. When the old directory is called for, at the time the new one is delivered, away are carried the precious papers, and some are never recovered. Now, some people use the Bible that way. They put all sorts of precious papers into it for safe-keeping, and many are forgotten. One story appeared in the newspapers recently of finding a \$100 bill in a Bible at a second-hand store. A mother wanted her son to read the Bible, and she put the bill there as a reward if he should turn the page where she had hidden it. The son never opened the Bible, and never found the hidden treasure.

This hiding of treasure without much thought, and then forgetting the place in which we have hidden it, reminds us of the way we build our characters and our lives. We learn some valuable thing at home, at school, at play, or at Church, and some of us just let it slip away again; some tuck it away for safe-keeping, and forget about it; some keep it out in sight, or put it into a really safe place until needed, and then bring it out for use. Which one of these groups do each of us belong to? Unless we belong to the third group, we had better change our habits, and get into that group, or some day we shall meet a GREAT, BIG PROBLEM right in the path in front of us, and we won't have any savings bank of character to meet it, and then what will we do? Character is built from what you see, hear, believe, and do, hour by hour, just as your bank is filled day by day with little coins.

If you fill your character bank with RIGHT things, you will just naturally know what to do when faced with a problem; if you fill your character bank with wrong things, lies, dodges, stealing, wrong companions, you will just naturally bring out that kind of goods when you need to empty the bank to meet a need. A wise man tells us, "that we walk in the direction we face," or "that a gun shoots in the direction it is pointed." What we do day by day becomes a habit with us, a part of

our character bank. A wise judge once said to a mother, "Character is caught not taught!"

We may not know it, but each of us is "catching" character traits every minute of the day, everyone of which will show up later to shape our lives. There are plenty of guide posts along the way to show us what is worth "catching" and keeping, but the Bible containing the teachings of Jesus is the real guide.

"Zoning" Numbers

Anyone mailing letters these days will have learned that the postal division of the government has made a ruling that letters and cards or packages sent by mail to city addresses should carry a "zoning number" which is there to help the clerk sorting the mail to put into the right place quickly, so the carrier for that section will get it promptly.

Those of us who write letters to men and women in the service; brothers, fathers, sons, or sweethearts, know that we must have a specific number on the letter, or it will not reach the place where your loved one is.

While both the home "zoning" plan, and the Service division numbers, are fairly new to us, and we use them because we are directed to do so, actually the "zoning" idea is as old as the human race. We have "Zones" for most everything we do, although we may call them by another name. In school, we speak of "grades," at home, we speak of the "family," at Church we speak of the Sunday School or the Congregation, the choir, the junior choir, etc. Each of these is actually a "zone" or group. We need a reason for moving out of one of these "zones" into another, just as we need a reason to change a postal zoning number.

When the close of a school term arrives, we move up a grade, if our time has been well used, and after a time, we move into a new zone altogether through graduation, and we go on in that new zone, year by year. Although we do not think much about it, we have well defined zones of friends and acquaintances, even when we are little children, and we don't move out of them much, until there is a reason.

Some zones are easy to change, some very hard, and we should be fairly sure which zone we want to dwell in, before we allow it to become our permanent zone. Some of us call these zones by the names, "Good" and "Bad" because good behavior seems to make "Good" boys and girls; Bad behavior seems to make "Bad" boys and girls. Most of us know without much thought what a "Good" child is, even if we could not put it into words; likewise,

we know what a "Bad" child is. This is because most of us have grown up in homes where the right and wrong of things is taught us, in other words we just know the "zones," and we stay within them. There are some children who do not have this teaching, because their parents either did not have it, or did not care enough about the children to point out the "Zones" to them, so they find themselves in the "Bad" zone. Do you think it is easy for them to change from the "Bad" zone into the "Good" zone? No, it isn't easy, but if they try, and keep on trying, some can make the change. Do you think it is easy to change from the "Good" zone to the "Bad" zone? For some it is, because they are careless, and just slip out of one zone into another, not realizing until it is too late. Those on the alert, who obey the teaching of their parents, are truthful with themselves and others, find it almost as hard to slip out of the "good" zone into the other, as it would be to change the other way.

The Bible contains all rules for "zoning" our behavior and our lives, according to the teachings of Jesus. We should learn these rules as faithfully as we do our postal zoning numbers, and learn them NOW.

OUTLINES

CLAUDE R. SHAVER, D.D.

"A Glorious Church in a Glamorous Age"

Text: Eph. 5:25-27. Christ loved the Church . . . that He might present it to Himself; a glorious Church . . . holy and without blemish.

Paul's use of "glorious" seems to connote certain rare and refined qualities which are overlooked in this Hollywood age, where glamour, with its tinsel and grease paint, hold conspicuous places. And yet these finer graces, applied to the Church as the "bride of Christ," seem all the more appropriate.

I. The glory is unique in the unusual nature of the relationship between Christ and His body. The Church is not a building, but a group of people standing together in sympathetic relations with the Founder—"Lo I am with you always." (Matt. 28:20).

II. A glory in its saving, uplifting, ministry with frail human beings. The endless process-

Oregon, III.

sion of accessions flowing through our services year after year—strong men and women, radiant and useful.

III. Glory in leavening society as to righteousness, justice and neighborliness. What other institution can claim such a sphere of achievement.

IV. Glory in world betterment and peace. Such lives as Mme. Chiang Kai Chek, Mary Moffatt, David Livingstone and Kagawa; these lives shine with a glory untouched by the glamour of the screen, the radio, or other secular allurements.

"A Christianity That Means Something"

Text: I Cor. 9:26. So fight I, not as one that beateth the air.

Paul's choice of an athlete's terminology may be justified on the grounds that he was addressing a people keenly appreciative of the difference between more "shadow boxing" and a fight-to-the-finish. Likewise, it has its appeal to our age; since this "motion picture" temperament requires thrill and action.

I. But action without an objective is wasted. A visionary mechanic devised a gas engine all of glass. It was a fascinating toy but had no utilitarian value. Paul ran "not uncertainly" because he had an objective indicated by the Christ of God.

II. Paul had seen its practical utility in the lives of Stephen, of Timothy, of Silas, of Aquila and Lydia. His life policy—"That I might save some" revealed his reward (vs. 18-27). Church attendance should not be to be entertained, or even instructed; there should be that motive of standing with other believers in the endorsement of a "saving" Gospel.

III. And what is this "saving" process? Not merely an escape from danger; but an inner development of soul resources. Here is the secret of Christ Psychology in leaving an unfinished work—an embryo Church, yet to be organized and elaborated by frail human members. Our forefathers' definition of "sanctification" applies here—"an act of God's free grace whereby we are renewed in the inner man, and are enabled daily to die unto sin and to live unto righteousness." All the while we are keeping in mind the objective. At the beginning of the Victory Garden crusade an editor out West conceived the idea of offering to the boys of his community a prize series for the best garden products. On the day of the awards, the contestants were photographed with their prize products at their feet; on which was a placard labeled—"Products of Boys' Gardens." A thoughtful observer of human life

called attention to the legend as applying, not to the vegetables, but to the *boys themselves*; who had been developed in manliness, industry and citizenship by the labors they had put forth. Hence the Master's plan for leaving "work to be done" in the Kingdom of God on Earth, in preparation for that Higher Kingdom.

"The Heroism of Good Courage"

Text: I Chron. 19:13. "Be of good courage, and let us play the man; for our people and for the cities of our God." (Text from A. R.)

The use of the adjective "Good" in distinguishing true courage reminds us that there is a spurious type of valor which is not good; "Bad" courage, as seen in the sneak attack on Pearl Harbor; and in numerous brutal and tricky episodes among the dictators of Europe.

I. Good courage carries a constructive objective in the end. Arthur's Knights were pledged—to "redress human wrongs . . . teach high thought and amiable words; with love of truth and all that makes a man." N. B. Joab's "play the man" in text.

II. Good courage is unselfish. George Washington was said to lead a charmed life, amid dangers; perhaps his unselfish spirit helps account for this. Jesus facing the mob in the Garden, and again amidst false accusers in Pilate's court, thus discloses it.

III. Good courage frankly recognizes faults; hence develops strength. Lincoln's humility, openly recognized, made him stronger. This spirit turns to the Supreme source easily and acceptably. E. G. David facing Goliath saw the hand of God, as well as his own weakness. "The battle is the Lord's."

IV. In these days of woman assertiveness, there is every reason to recognize that our gentler sex can "play the man." Heroines among Russian women are especially numerous. Read also "Paris Underground," or of "Madame Curie," or "Narcissa Whitman."

Overcomers!

"It is indeed no easy matter to tread the pathway of humility, to check the human aspirations continually, and to keep the sacrifice on the altar until it is fully consumed. But thus it is that we are to work out our own salvation with fear and trembling, lest we come short of worthiness for the prize of the high calling promised to the faithful overcomers. It is when we are thus humble that the Lord makes us His chosen vessels to bear His name to others. Thus emptied of self, He can fill us with His Spirit and with His truth, and we can go forth in His mighty power, to do valiant service as soldiers of the Cross."

ILLUSTRATIONS

WM. J. HART, D.D.

Know Where You Deliver

Gen. 18:21: "I will go down now, and see . . . and if not, I will know."

With the temperature in the upper 90s, two men delivered 20 tons of coal to the Colonial Theatre, Haverhill, Mass., Monday, July 11, 1944, sighed and headed for the showers.

Then they discovered the coal should have been taken to the Strand Theatre instead. So—, they shoveled the 20 tons out again and delivered the coal to the correct destination.

Giving or Paying

Deut. 28:1: "... if thou shalt hearken diligently unto the voice of the Lord . . ."
Deut. 28:12, 15, 31.

A Russian duchess was addressing a Pittsburgh audience some years ago, in behalf of some social causes badly in need of a remedy. She was one who had gone through the Russian Revolution of 1917, and had seen blood run in a stream, with the nobility of Russia paying for their social obtuseness with their lives. With a passionate earnestness she climaxed her address to her American audience with these words, "Give, or they will take."—*Eds., Christian Advocate.*

The Jericho Road of 1944

Luke 10:33: "A Samaritan came where he was . . ."

Matt. 7:7: "Ask, and it shall be given you; seek, and ye shall find . . ."

Night Officer Verl Fellows nodded when a young sailor asked for lodging at Preston, Idaho, on the night of February 21, 1944. His furlough had been granted before money arrived from home, and he was hitch-hiking from San Diego, California, to Shelly, Idaho.

Officer Fellows took the sailor to jail and continued on his night round, but decided the servicemen deserved better lodging. He returned and invited the youth to his home. As they left, another officer called, "Good night, Verl."

"That's my name, too," the sailor said. "What is your last name?"

"Fellows," the officer replied.

"Then you are my dad," exclaimed the sailor. They had not seen each other for 17 years, when Officer Fellows and his first wife separated. The youth, Donald Verl Mitchell, had lived with his mother's parents and had adopted their surname.

A Medal Award

Matt. 24:7: "Nation shall rise against nation."

Rom. 4:18: "Who against hope believed in hope."

Eph. 6:12: "We wrestle not against flesh and blood . . ."

The War Department announced on Wednesday, July 6, 1944, according to a Washington News Bureau report, the award of the Silver Star to Sgt. Richard F. Stern of New York City for outwitting a group of German machine-gunners and causing them to surrender by telling them in their native language that they were surrounded.

Sgt. Stern, 45, is a native of Germany, part of his company was ambushed by Germans in Italy and several men were wounded. Seeking to save the situation by ruse, he ran into the center of the contested area, shouting to the enemy and to his own men to cease fire. Six members of the ambush party dropped their weapons and surrendered, thus saving their lives and those of Sgt. Stern's party.

The Japanese Mind

Matt. 8:9: "... and I say to this man, Go, and be goeth . . ."

Matt. 26:36. "Sit ye, while I go and pray."

John 6:68: "Lord to whom shall we go?"

Acts 10:20: "Go, doubting nothing."

In the Japanese language definite imperatives, to be strictly correct, must be neatly wound up, writes Bruce Lancaster in the Atlantic Monthly. I once told an amah to take a book upstairs and put it on the table. She trotted off gravely and returned as gravely, still holding the book. To her Nipponese mind, I, for some inexplicable Occidental reason, had wanted her to give the book a ride up and down the stairs. My error lay in not saying, "Put the book on the table and leave it there." If you tell your office boy to go out

and buy cigarettes for you, you will do well to complete the order by saying, "Go buy tobacco and come back."

Question arises, would we Occidentals profit by being told to learn what the teaching of the Christian religion requires of us and then go and do it. Viz, "Come to the Sunday morning worship service, listen to the message of Salvation, and then go out and live it!"

Snails Test Water

Luke 12:33: "Sell that ye have . . ."

James 5:2: "Your riches are corrupted, and your garments are moth-eaten."

Snails succumb quickly to tainted water and, for that reason, are sometimes carried in dry countries to test widely scattered water holes before drinking from them. Where to find a gadget to test the character of men, before they drink from the well of fame, of fortune, of authority, of temptation!

White List

Neh. 2:18: "Strengthen their hands for this good work."

The English minister of health has a "white list" on which are recorded the towns which have no slum areas. There are 33 towns reported on the list at present.

Serving Him

Luke 1:73-75: "That he would grant unto us, that we might serve him . . ."

Who builds a Church to the honor of God, and not to Fame, will never mark the marble with his name.—*Pope.*

Lament of Youth

Rom. 9:8: ". . . They which are the children of the flesh, these are NOT the children of God."

"They just don't tell me anything," was the lament of one youngster, in a class of adolescent boys asked about home teaching of God and religion. Not one father or mother had talked with their children about God during the preceding 3 months. "No Church can hope to give a child a Christian home. It has to work with whatever comes out of the home," said Rev. Gerald B. Harvey, executive secretary of Southern California-Arizona Conference Board of Education of the Methodist Church. "Education must be judged, not by what we know, but by what we are taught to love," says

President Karl Downs of Samuel Houston College, Austin, Texas.—*Christian Advocate.*

Remember the Sky!

Psa. 19:1. "The heavens declare the glory of God."

In her story of the beloved naturalist, John Burroughs, Mary R. Parkman writes these words, "He followed the gleam of the little bluish warbler for over seventy years. That is why Time missed him out of the great reckoning. One who listens to the song of life knows nothing of age or change."

Here was a man who took time to live as he journeyed through life. He loved this world. The realm of nature was his home. In his own words, he "nestled lovingly in it, tilled its soil, gathered its harvests, waited upon its seasons—and I have always reaped what I have sown."

In our crowded days and shortened nights, we brush aside his philosophy as impractical and outmoded. This day, we say, demands action and hurry and schedule and clockwork. This is a day of efficiency, a day when we must save time and turn to the mechanical for our brief periods of amusement. We have no choice, it seems. Burroughs could enjoy nature; we are too busy!

Listen! I can almost hear his answer for I have read much of that early life of hardship: it was most unromantic at times. Burroughs was no pet of nature; his life was no easy meandering path through days of sunshine. It was only this—he had a secret formula of power for his living.

"While I dived, I did not lose sight of the sky overhead. While I gathered its bread and meat for my body, I did not neglect to gather its bread and meat for my soul."

Those are his own words, but it is possible for each of us to use the same formula!—*The Lady With the Pencil, in The Christian Advocate.*

Nelson Rockefeller's Question

Prov. 29:3: "Whoso loveth wisdom rejoiceth his father."

Mr. Nelson Rockefeller had the good fortune to be brought up by his rich father not to depend on inherited money for everything that he wanted, but to be self-reliant. It is told of him that as a young man he was riding in the family car with college chums when they got a puncture. Without a moment's hesitation, young Rockefeller rolled up his sleeves and

rted to change the tire. Amazed they said:
 "But why don't you call the garage?"
 "Say!" he exclaimed. "Who do you think
 u are, the Vanderbilts?"—*The Classmate.*

Influence of a Father

ov. 4:3: "For I was my father's son."

Influence? I can speak no more definitely
 it than to speak of men, and the words and
 eds of men, that have influenced me. I am
 e of those fortunate persons who found in
 s father the finest and best man he ever knew.
 ot because my father sat always in the fourth
 w from the front in the village Methodist
 urch and saw to it that I sat beside him, with
 y mother on the other side. Not because for
 venteen years, in fair and stormy weather, he
 as superintendent of the Sunday school. Not
 cause he knelt at his chair in the dining room
 the midst of his family and had morning
 ayers. I do not think these formal and ritual-
 ic practices influenced me the most. Rather
 e thing that influenced me for all time was
 e manner of his daily life.

We lived on a farm some miles from a great
 y. In winter, on many nights, it was my
 ther's custom to rise at two in the morning,
 ad his wagon with pork, walk beside his
 am to keep from freezing, arrive at the city
 kets before daybreak. Then, after the market
 y closed, he rode the slow miles to home, in
 ld and weariness. In summer he rose before
 was light to go out into the fields, and came
 after it was dark. I cannot remember that
 e ever complained of hardship. Throughout
 s life he wove for himself and wore, in life's
 n and rain, the durable fabrics of character.
 nd in all his life, I am convinced, my father
 ever heard the words "social security."—*Grove*
atterson, Editor of The Toledo Blade.

Manna Rationing

x. 16:2. "... and the whole congregation
murmured."

Was Moses the Chairman of the World's
 irst Food Rationing Board? Read Exodus 16
 nd make your own answer. Manna was
 rael's daily bread for forty years. Naturally,
 e passing out of bread so freely by Moses
 ade him a very popular leader. He could
 ave secured sufficient votes for any office.
 hen Jesus came, the people demanded that
 e give proof of His Divine Sonship by giv-
 ng them "bread from heaven." Jesus said:
 It was not Moses that gave you the bread out
 f heaven, but my Father giveth you the true



A Boy... a Battle ...and a Book

The Boy may be YOUR
 boy -- the battle ANY battle --
 the book . . .

STRENGTH FOR SERVICE TO GOD AND COUNTRY

For the days when death dogs his footsteps
 and doubt haunts his heart, this little book
 of daily devotions will restore his courage
 and faith, and carry him through to victory.

Your church is neglecting an opportunity if
 it has not supplied each member in service
 with a copy. Send one today. There is no
 more appropriate gift.

Two Bindings

BLUE for Navy and
 fleet service

KHAKI for Army
 and Marines

Pocket Size

75¢
 EACH

\$7.50
 A DOZEN

IF you've already given
 STRENGTH FOR SERVICE, then
 send him

ABUNDANT LIVING

by E. Stanley Jones

The page-a-day devotional classic—an ideal
 companion piece to "Strength for Ser-
 vice"

Also pocket size \$1

At Your Bookstore

ABINGDON-COKESBURY PRESS
 NASHVILLE 2, TENNESSEE

bread out of heaven." "Your fathers did eat the manna in the wilderness, and they died." God has a better plan, "I am the Bread of Life"—"the Living Bread." In Revelation, "hidden manna" is the reward of the victor in overcoming temptation and defeat.

Rationing is hardly new! Christians, as advocates of the simple life, have long practiced conservation, so that all might share alike with no hardship to any. Ration Boards are composed of human beings, we know a few and many of them would gladly call down manna for world needs, if humanly possible. They make no claim, however, of being a Moses or a Jesus.

Civilians are on trial as much, if not more, than Rationing Boards. There is one under-emphasized feature in our Christianity—Christians can take it or should. What do we mean when we say: "His grace is sufficient?"

To the record: "and they gathered, some more, some less. And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." Are we not creatures which have to be moral, because, who can live without affecting someone else? Man lives under a three-fold government: he is governed by others—we call it society; in a sense, he is governed by himself—we call it self-consciousness or self-discipline in accordance with the tenants of a conventional morality: and man is governed by God and the Higher Moral Law. Society, Self and God, but the greatest of these is God. And that's why a rational individual is and has to be religious.

Prayers

O GOD FATHER OF AMERICA:

Thou has formed this Union of States, sealing it with high destiny,

That our nation be, light to all peoples in their dark despair,

Life to all peoples in their fear of death,
Love to all peoples under their yoke of hate.

For this destiny, Thou teachest us to fly as the eagle,

Girdest us with lightning and thunder,
Enrichest us with treasures in field and fold.

O God, bless America with Thy shielding
graces,

Lest we become a nation without light, our
eyes turned from Thee,

A nation without life, our souls separated
from Thee,

A nation without love, our hearts forgetting
Thee.

O God, give us victory that is just, merciful
and wise,

For Thou has chosen America to be the soul
of Thy justice,

The medium of Thy mercy,
The instrument of Thy wisdom.

Let all nations know that our justice comes
from Thy spirit,

Our mercy from Thy heart,
Our wisdom from Thy mind,
Our victory from Thy strength.

Bless us, O God, with manifold graces,

To give freely of what we have,

To give fully of what we are,

To give ourselves to Thee alone in victory

O GOD THE FATHER OF ALL NATIONS:

Hear our prayer for our united peoples,

Grant guidance to our leaders, protection
to our sons,

And teach each of us Thy way of life in
good will and peace.

—*The Syracuse (N. Y.) Post-Standard*

The following prayers were written by Dr.
Roy G. Helfenstein, First Congregational
Church, Des Moines, Iowa:

Our Father in heaven, we turn to Thee because we are so disappointed with our own and with humanity's self-sufficiency. We find in life so many questions that we cannot answer, so many inconsistencies and contradictions in humanity. We are perplexed with the baffling problems in human conduct. We are chagrined by man's lack of dependableness. We are heartsick because of man's inhumanity to man.

In our personal lives, we have so often struggled in vain to measure up to our own ideals for our lives; our most sincere resolutions oftentimes mock us by their having been so carelessly neglected. We know that in ourselves there is but little hope, but that in Thee there is every hope.

Our failures, our sense of coming so far short of what Thou dost expect of us and of what we expect of ourselves, our disappointments, our perplexities, our misgivings, our sense of defeat drive us to Thee, O God, for we know that in Thee, and in Thee alone are the answers to all of life's questions; that in Thee is our only source of security; and that in Thee is our only hope.

We believe that Thou alone canst empower to make us strong enough to resist life's temptations; that Thou alone art wise enough to give us understanding; that Thou alone art good enough to grant us the forgiveness that our hearts require; that Thou alone canst satisfy our souls; and that Thou alone canst speak peace to our hearts. Help us, O God. Amen.

* * *

Thou God whom no one has seen or can see with the physical eye, but whose presence is at every turn of life and surrounding life, we come to worship Thee. We recognize that Thou art invisible art the creator of all that is visible. We live and move and have our being in Thee. We know that Thou art the source of all reality. Help us to recognize Thee in every blessing of life, in everything that is beautiful, in every provision made for man's needs.

Help us to keep our lives pure and noble. Forbid that the cares of the world, the greed for gain, and the false standards of mistaken values shall suppress our finer emotions or keep us from living lives of nobility and usefulness. Forgive us, O God of love, if we have refused to listen to Thee as Thou hast spoken to us in hours of crisis or in times of victory. Forgive us for not answering the call of our souls in their yearning for the finer, nobler satisfactions of life.

We cannot come to Thee, but Thou, O God, must come to us. Speed Thy coming, Lord, into each of our hearts. Liberate us from the entanglements and snares of sin. Pilot us safely over life's tempestuous sea. Keep us from taking detours off the highway of right living. Give to each of us implicit confidence in Thy guidance, and create in our lives the sense of the eternal.

May Thy Peace, which is beyond our power of comprehension, be always at high tide in our souls. And may our chief concern of life be to please and serve Thee.

What we pray for ourselves, O God, we pray for all whom we love, and for all mankind. May the world listen and know that Thou art God.

In the name of our Lord, Jesus, we pray. Amen.

A House

There is a house not made with hands,
By workmen ne'er designed;
Though by no thoroughfare it stands,
Its very walls have mind.

Thought and Romance are its main beams,
Its mistress,—Charity;
Beauty fills every room with dreams,
And Reverence holds the key.

—Alexander Louis Fraser.

The Larger Evangelism

JOHN R. MOTT

Dr. John R. Mott here expresses his fundamental convictions in a challenging appeal. He urges Christians to seize what may be the best opportunity of our century to push forward the world-wide mission of the church.

Based on heartening observations and Christian affirmations this book is filled with methods, patterns, and examples of effective witnessing for Christ.

At Your Bookstore

\$1

ABINGDON-COKESBURY PRESS

NASHVILLE 2, TENNESSEE



"Treaty of Lancaster"

In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

FIVE HUNDRED POUNDS was a sizable sum in 1762. Now, in the Fund's 227th year of service to ministers, their wives and theological students, it is less than the average amount of protection carried by the Fund's policyholders.

Write for advice about your life insurance.

THE PRESBYTERIAN MINISTERS' FUND

Alexander Mackie, D. D., President



Founded 1717
Chartered 1759

The First Life Insurance Company in America—The Oldest in the World
Serving Ministers, Their Wives and Theological Students of All Protestant Denominations

RITTENHOUSE SQUARE, PHILA. 3, PENNA.

RECENT BOOKS

THE COMFORT OF GOD

By Harold J. Ockenga, D.D. Fleming H. Revell. 287 pp. \$2.50.

Dr. Ockenga's book, *The Comfort of God*, is a book of sermons covering the Second Epistle of Paul to the Corinthians. His thesis is that as we study the struggles of the Apostle Paul, observe the spirit that was in him, and note the way in which he handled his problems and won his victories, God's comfort is unveiled to us and the means provided for becoming "more than conquerors" ourselves. There is an awareness, in Dr. Ockenga's writing and preaching, of present day bereavement, worry, fear, distress, suffering, and loss, and the conviction that people are today looking eagerly for some means to set the juices of courage flowing in them, to bring the sense of adequacy in the midst of what's going on in the world, to provide the sense of shelter and security and salvation for which the heart cries out even in groanings that cannot be uttered. Here, in *The Comfort of God*, the great affirmations are sounded as they are embodied in the Apostle Paul and his Second Corinthian letter, the text interpreted, and the way of triumph declared.—*Harry W. Staver*.

THE CHURCH MUST WIN

By Charles Tudor Leber. Fleming H. Revell. 185 pp. \$1.75.

This is a most timely and thought-provoking book. Written by a Secretary of the Board of Foreign Missions of the Presbyterian Church who sees the picture clearly, he makes us conscious of the fact that we are a world community of global people. The Christian Church has no place for narrow isolationism. The world is our parish. The author insists that the unreleased power inherent within the Christian Church is the greatest unused resource available at this late hour for winning of the war. The tragedy is that most Christians are unaware of that power and lack faith in it as an effective weapon of our warfare. If this victory is ever to be achieved, conquest must be made in the realm of the idea, the area of human spirits and the place of the soul. Hatred, bitterness, hypocrisy and intolerance must be banished from the thought and life of the Church. Our sensitiveness to the suffering of mankind cannot be lost. There must be an unconditional surrender of man to God and an unqualified brotherhood of man to man. A design for new personal living is essential if we are to create an effective pattern for a new world order.

The author points out that when Christians were numbered but by thousands they turned the world upside down. They knew the power of counter attack. Today the Christian Church claims some 650,000,000 enrolled members. How imperative it is that this vast host unite and speak as one voice! It must speak boldly and make itself heard on the major issues confronting Christianity if it is to win, both the war and the peace. This is the time for the Church to be great in vision, to demonstrate great love and to release great faith.

"It is your souls we want!" shout Nazi youth. "It is your souls I want!" calls Jesus Christ. Who will win? The Church has the answer. The Church must win! The Church will win!" Read this challenging book. It will give you a clearer picture of the world mission of the Christian Church in this hour of crisis.—*George W. Wiseman*.

STEWARDSHIP AND THE WORLD MISSION

By John E. Simpson, D.D. Fleming H. Revell. 78 pp. \$1.00.

The best statement setting forth the conviction that breathes through this book, *Stewardship and the World Mission*, is this sentence by the author in the Foreword: "Missions and stewardship are inseparable. Missions help us to fulfill a definite obligation to our fellow men. Stewardship helps us to fulfill a definite obligation to God". Global war has served to make clear the necessity for a global-mindedness on the part of the Christian community and a global-activity on the part of the Christian Church. Christ's commission still stands—"Go ye into all the world". The need is all too apparent—"the fields are white to the harvest". Stewardship, with the "tithe" as a minimum, is "God's Plan" for financing His work of world redemption. Christian people must be honest with God in their stewardship. The world is a neighborhood and if mankind is to live together in peace it must be the peace as it is in Christ Jesus. These are the things on which the emphasis of Dr. Simpson falls in this little book. *Stewardship and the World Mission* is so written that it may be used acceptably as a study book in a class on Missions or a school of stewardship. An appendix is included with suggestions on "promoting stewardship in the local church."—*Harry W. Staver*.

THE REVOLT AGAINST GOD

By Rufus Washington Weaver, D.D., LL.D. Fleming H. Revell, 243 pp. \$2.50.

The book deals with the conflict between Culture and Christianity, and is a masterful presentation of the thought patterns of various periods of history. It considers the Apostolic mind, the Gentile mind, the Hellenistic mind, the Ecclesiastical mind, the Mystical mind, the Protestant mind, the Nationalistic mind, and the Scientific mind. The author seeks to show where the "revolt" against God and Christianity originated and how it has been expressed through the centuries. He has read wisely and assembled his materials in an effective manner, surveying the age-long conflict between human culture and divine providence. He is concerned about the fact that on January 1, 1943, forty-three per cent of all the people on earth were under the rule of governments that were then actively engaged in the effort to destroy, especially in the minds of youth, the idea of God as the deity who rightfully possessed the claim to an allegiance superior to that given to the State. He fears that unless the "revolt against God" is arrested there will be the obliteration of the idea of God among men. "The civilized world is witnessing the growing dominance of organized forces which seek the destruction of the social institutions and agencies which have safe-guarded and encouraged the spread of religious faith . . ." He proceeds to analyze the backgrounds of the Blitzkrieg against God, and suggests the program that the Church must follow for the realization of a just and durable peace.—*Gordon W. Mattice*.

BEFORE MAKING IMPORTANT DECISIONS

By Roger W. Babson. J. B. Lippincott Company. 80 pp. \$1.00.

This little volume by Mr. Babson points out the procedure which he is persuaded, through personal experience, will prove helpful in the making of important

The Crisis of Faith

Prize Winner, 1943 Abingdon-Cokesbury Manuscript Contest

by Stanley Romaine Hopper

The Author: Educational background equalled by few young men today, teaching and preaching experience, a familiarity with history and literature combine in the personality of Dr. Hopper to give freshness and depth to this book. From among the four hundred manuscripts submitted, it was chosen by the head of the department of Christian ethics at Drew University.

The Book: An examination of the Western cultural crisis in the light of Christian faith, this book develops the thesis that the basic failure of civilization is in its failure to maintain the premises of faith on which our culture rests. The author has a vigorous style, particularly rich in historical and literary illustration.

This thought-provoking book develops the theme that the Cross reveals the way of victory, that Christ is the source of peace and power. **\$2.75**

The Faith We Declare

Edwin Lewis

A clear statement of the essence of the Christian faith and a ringing challenge to the church and its leaders to declare unflinchingly that faith to all men now. **\$2**

Experience and the Christian Faith

Howard B. Jefferson

Bringing together reverence for the Christian tradition and a cool pragmatic approach, Dr. Jefferson points for modern Christians a faith which is both reasonable and spiritually desirable. **\$2**

at your bookstore

ABINGDON-COKESBURY PRESS

NASHVILLE 2, TENNESSEE

decisions. That procedure is to go and "sit by oneself in quiet prayer and meditation in a church edifice". It is his conviction that "the Church possesses an inalienable something which we can get nowhere else so readily" and that "there is a Power within the Church edifice which does not dwell in most other structures". In making of decisions requires a certain attitude and mood and mind which is spiritual in its nature and these are best secured by the regular practice of slipping quietly into some church to saturate the whole of one's being with the atmosphere to be found only in a church building. The book emphasizes the need for the "open church", provision for "counselling" with those who seek it, and a wider use of the church in meeting the every day needs of people. In these distracted times, with heart and soul in turmoil, the church should be a place of quiet retreat speaking again to men and women in every community the invitation of the Master—"Come to Me, all ye who labor and are heavy laden, and I will give you rest". Those who would have resources to catch the hour should avail themselves of the church more than they do. This is the burden and message of Dr. Babson's book, **Before Making Important Decisions**. *Harry W. Staver.*

THE CHRIST MEN NEED

O. A. Geisman. Kaufman. 143 pp. \$1.50.

The name of an author usually influences a prospective reader. Thus are first-book men handicapped. However, O. A. Geisman is no newcomer. He is well-known beyond his own Lutheran world. A graduate of Concordia Seminary and twenty-one years pastor of Grace Lutheran Church, River Forest, Illinois, his reader-audience is wide and varied.

These are designed for Lenten reading but they make excellent mental and moral fare for any season of the

year. They deal with such themes as the battle for freedom, prayer, love, man's undying hope, the betrayal of Jesus and the triumphant note of joy. The sixteen chapters are perhaps not new insofar as their headings are concerned, but the subject-matter is the cream of the author's intellectual pursuits and research. That is why, perhaps, he presents so few illustrations. It is a treatise of independent thinking,—something which is not a novelty among Lutherans. We found the best chapter under the title, "Fifth Columnists in the Church." The thought is timely.

If we had a criticism to make it would be on the mechanical side of the book. Closely printed, it frightens the reader, creating the impression that the text is tedious. We might also mention that some of the chapters are a trifle long.

Not any of the book is what one might call easy reading. The style is all solid meat. It is a good thing. It makes for healthy-reading habits. We live too fast, both in our physical and mental processes. A man who makes us pause and ask, "Now what does he mean by that" is indeed our mentor. The book is thought-provoking, decidedly Biblical, cultural in background.

Books that do not do all the thinking for us, in a cut-and-dried manner, are really helpful. *The Christ Men Need* is such a book.—*Chaplain Richard Braunstein.*

THE SIGNIFICANCE OF THE CROSS

By F. W. Dillistone. Westminster Press. \$2.50.

This Religious Book Club selection combines two characteristics not often found in one volume. It is for one thing a book for New Testament students, and at the same time it is a book for theologians and preachers. The author does a workmanlike job in both fields.

The first half of *The Significance of the Cross* is given over to an examination of the Atonement in the New

Testament. Dr. Dillistone believes that no cut and dried theory of the Atonement can be found in the New Testament writers. However, there are to be found metaphors and names, which if carefully examined, will enlighten the imagination of Christian scholars. With that thesis I imagine few of us will disagree. The cut and dried theories are the work of later writers, and we are wiser to keep close to the more fluid personal experience upon which the theories were built.

The second part of the book considers the meaning of the Cross in later Christian interpretation. He then proceeds to apply the meaning of the Cross to the four great struggles in which all mankind is in some form always engaged. These are: First, the struggle with the elements of nature or the conflict in which man must always be embroiled; the second struggle is for the establishment of the orderly life of the community; the third, the struggle to create culture; and the fourth, the struggle for the creation and maintenance of the family. In each one of these significant realms the Cross brings light and meaning.

The book is full of clear insights and a deep understanding of the nature of Christian faith and its relation to life. Dr. Dillistone insists that there is no foundation for the light-hearted optimism which believes the world will one day be full of beautiful hopes and noble ideals. Rather, he says, "It is the faith of the New Testament that the drama of the Cross will be staged before an ever widening circle until at length the whole world stands within its range." This means, of course, that the Cross will never be outgrown or made irrelevant.—*Gerald Kennedy.*

RELIGION AND THE ISSUES OF LIFE

By Eugene W. Lyman. Association Press-Revell. 140 pp.

Religion and the Issues of Life is published by the Edward W. Hazen Foundation for those acquainted with the Hazen Books on Religion, to which series this little volume is related, its excellency is assured.

It is replete with the best scholarship and a penetrating interpretation of religion in terms of life's totality, for religion "in its essential nature touches human life at every point."

To become conversant with a religion powerful enough to meet "the issues of life, we should try to grasp it in its fullness."

In its creative fullness religion embraces four dimensions:

1. "Man's upreach toward God and his consciousness of God's response."
2. "Inwardness—some realization of divine indwelling."
3. "Fellowship with men grounded in fellowship with God."
4. "Loyalty and devotion to the divine purpose."

Chapters 3-6 are excellent treatments of Religion and Truth, Religion and Worship, Religion and Ethics, Religion and Philosophy.

The book is written "to stimulate the study of religion, whether by individuals or by groups." I commend it to you for rewarding reading and study.—*W. J. Rees.*

SLAVERY AND FREEDOM

By Nicholas Berdyaev. Scribner's. \$2.75.

Here is a profoundly philosophical book written in so lucid a style and so readable that it is easily understandable and most interesting. It presents a discriminating delineation of personality and personalism. Upon his doctrine of personalism the author builds a philosophic structure for the housing of Christian theology which seems wholesome. The book is so full of stimulating ideas that one would like to quote from every page. Take this single example, "Christ speaks with power. A tyrant never speaks with power. The man who exerts force is absolutely powerless over those upon whom he exerts it. . . . The limit of powerlessness in

relation to another man finds its expression in the murdering of him. Limitless power would be revealed if it were possible to raise a man from the dead. Power is the transfiguration, the enlightenment, the resuscitation of another." Or this: "The temptation of sovereignty is one of the temptations which Christ rejected in the wilderness. . . . Christians have not followed the example of Christ, and they have bowed down before sovereignty in mocking travesty confusing, combining and uniting the Kingdom of Christ with the kingdoms of the world."

The author traces man's slavery to himself, to Nature to Society, to Civilization, to the lure of Individualism to the lure of Sovereignty, to Nationalism, to Aristocracy to the Bourgeois spirit, to Property and Money, to Revolution, to Collectivism, to Sex, and to Beauty and Art. In Part IV he portrays the spiritual liberation of man from victory over fear and death.

Every thoughtful preacher should study this book.—*Frederick W. Burnham.*

BUT CHRIST DID RISE

By Paul Z. Strodach. The Muhlenberg Press. 199 pp. \$2.00.

This book is a collection of sermons on selected Gospel texts for the Sundays of the pre-Lenten season, the Lenten season, Ash Wednesday, the days of Holy Week and the seven words from the Cross and Easter. They are by 18 clergymen of The United Lutheran Church in America, eleven of whom are active pastors. The book takes its title from the Easter sermon of the Rev. Dr. Paul Scherer, pastor of Holy Trinity Lutheran Church, New York.

The sermons vary in length, but regardless of length the quality is good. Following Lutheran custom all are Christ-centered. They deal with eternal principles of the Gospel, and so are not subject to time. For this reason the book may be read and used at any time with considerable profit. Many pastors could improve their Lenten services by a study of this book.—*W. R. Siegart.*

CONCERNS OF A WORLD CHURCH.

George Walker Buckner, Jr. Bethany Press. \$1.25.

This book is well adapted to study groups as an introduction to the Ecumenical Movement and to the situation facing the church in the post war period. I have used it with an interdenominational adult class of forty members and found it both interesting and practical. The author has had opportunities for wide experience and observation and presents his material in brief but enlightening fashion. There are thirteen chapters, each typically analyzed which makes it easily available for class study and discussion.—*Frederick W. Burnham.*

THE RISEN SOLDIER.

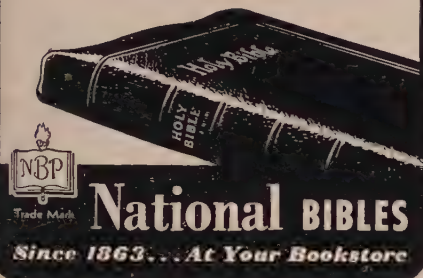
Francis J. Spellman. Macmillan. \$1.00.

Archbishop Spellman has presented an appealing statement of his observations while among our men in the Air Corps in England and his meditations growing out of that experience. His book will have a special appeal for fathers and mothers who have sons in the armed forces of America.

To this reviewer, however, it seems incongruous to designate Jesus Christ as "The Soldier," a designation which, so far as we know, Jesus never applied to Himself nor was it ever so used by his Apostles. St. Paul's reference, (Hebrews 2:10) to the Christ as "The captain of our salvation" has no military significance. The Greek word might as properly be translated "Leader." Doubtless the Archbishop uses the designation "The Risen Soldier" in reference to The Christ as a special encouragement to soldiers and their families; but one must question the wisdom of misinterpreting Our Lord's attitude and teaching even for so important a purpose.

The author's style is good. The little book of 39 pages will have a wide reading.—*Frederick W. Burnham.*

For a just and
Lasting Peace . . .
Read your BIBLE



HURRY!

Start the NEW YEAR
with GRADED LESSONS
by STANDARD

There's still time to get Standard's *Closely Graded Lessons* to start your new Sunday school year. So *well* graded, they're always understandable; a different lesson for every Sunday, from ages 4 to 20. Quarterlies for pupils, others for teachers; weekly papers for children and adults. All Standard's literature is true-to-the-Bible, and undenominational as the Bible itself. Choose Standard NOW!

Write for free information on complete line of *Uniform* helps; also Free Prospectus of Standard's *Closely Graded Lessons*, stating your department. Address Desk Ex. 10.

The Standard Publishing Co.
814 and Cutter Streets, Cincinnati 3, Ohio

CHURCH RECORDS



INCREASE YOUR TITHES AND OFFERINGS with "B and M" Loose Leaf Records. Write for FREE samples of our Individual Church Record, Treasurer's Cash Record, and Guest Register.

Bookstores or
W. E. MANSFIELD & CO., St. Joseph, Mo.

NEARER TO GOD



344
numbers
288 pages
Only
\$45.00 a
100, net
prepaid

Song
OPENS
the WAY

Send for
sample
of this "Songbook of your Dreams"
and see how it has the Evangelizing power to stir
souls and lead them to Christ. Make your Church
and School stronger by helping bring our nation
nearer to God through use of these great hymns.
"Quality... through and through"

"Devotional Hymns" is rich in treasured favorites
and best new material... songs for children, young
people, choruses, solos, duets, choir numbers, and
well chosen Scripture readings.

Has seven quality features found only in hymnals
costing 50% more. Gives you MOST for your
money... a BIG musical library. Buy new song-
books only after seeing a sample... write TODAY!

Beautifully bound in vellum lacquered cloth with
tarnish-proof gold stamping. Fully orchestrated.

For sample copy, write giving church,
denomination and pastor's name. Save
time... use margin... clip and mail.

HOPE PUBLISHING
ESTABLISHED 1892
only the best in song books **COMPANY**

5701-P4 West Lake Street

Chicago 44, Illinois

Mid-Week Services

I. A Work Wrought of God

(Ask members to study the book of Nehemiah, 13 chapters, in preparation for this service; to observe the singleness of purpose in carrying out the commission to rebuild the wall according to God's plan; note the intrigue; evil and doubledealing, the five invitations to Nehemiah to leave his job of wall-building. Compare Nehemiah's experiences with those of leaders in our times, fifth-columnists, propaganda, spies, divide and conquer theory and methods, yet God's purpose is carried out.)

Organ: "Supplication"—Hosmer.

Hymn: "Behold us, Lord, a Little Space."

Psalm: 90.

Hymn: "O Son of Man, Thou Madest Known."

Scripture: Nehemiah 6.

Hymn: "O God, Who Workest Hitherto."

Meditation: Neh. 6:3 and 16. Indeed a great work, safety for the temple, for the one true religion, for god's people, and for himself. Treachery, evil and hostility lurked in the trio from whom the five invitations to a conference came, seemingly innocent, but fraught with danger. Like the powers of darkness tempting leaders today, they tried ridicule, slander, threats, stratagems. The answer, "I am doing a great work, so that I cannot come down." Every honest work, then and now, is a GREAT WORK, wrought for the glory of God, and according to His plan. (Give illustrations regarding today's need of applying ourselves to "Rebuild the walls of Christian fellowship, for the safety of the one true teaching of salvation, the safety of mankind, the safety of our own nation and homes!")

Hymn: "Forth in Thy Name, O Lord, I go."

Prayer: (Especially for the strength to carry out God's will in the present world disaster, and for the wisdom to put aside our own desires so we may hear and understand God's voice.)

Hymn: "O Jesus, I have Promised."

Benediction.

Organ: "Thanksgiving"—Demarest.

II. In the Crises of Life

(In preparation for this service, suggest the study of the book of Job, a number of chapters may be read each day, for a period of two weeks, with review of those especially appealing to certain members. Suggest selection of pertinent passages for reading at this service. Study Chap. 27:13-23.)

Organ: "Calm as the Night"—Gaul.

Hymn: "O Grant us Light, that we may Know."

Psalm: 119:145-176. (Read responsively.)

Hymn: "When Courage Fails and Faith Burns Low."

Scripture: Ex. 32:34. Job 27:13-23.

Reading: By members, choice passages from the book of Job. Encourage anyone who desires to take part to rise and read any part chosen by them in their study in preparation for the service.

Hymn: "Strong Son of God . . ."

Meditation: "Tragic times like these test the souls of men and reveal the kind of stuff of which we are made. In the midst of world chaos, sorrow and death, political corruption, social unrest, vice and evil, men find themselves.

"Those who are genuine, sincere and true, stand stronger than in times of ease and plenty. Faults and weakness will come to light equally sure. Time like these do not make men and women what they are; times like these simply reveal what they have always been through the years. Character is created not in a day, nor a week, nor a month, nor yet in a year, but through the processes of all the previous years on has lived. It is the day in and day out discipline of self, the weaving of the woof and fabric of one's being, that counts in the crisis of life.

"If one waits until the crisis is upon one to fortify himself, he will break under the load. If one waits until the dark day to fortify himself with faith and courage, he will fail. This is a process that starts with life, and goes on and on. Fear is the cause of all failure. Faith is the basis of all achievement. Faith is a bulwark against all trouble—M. E. Dodd. D.D.

Hymn: "Life of Ages, Richly Poured."

Prayer and Benediction.

Organ: "March in G"—Quigley.

III. A Vineyard in a Fruitful Hill

(Study in preparation for this service, Isaiah Chapters 1 through 6.)

Organ: "Ave Maria"—Richmond.

Invocation.

Hymn: "The Light Along the Ages."

Psalm: 111.

Hymn: "O Lord and Master of us all."

Scripture: Isaiah, Chapter 5.

Hymn: "Return, Dear Lord, to Those Who Look."

Meditation: (Compare modern tendency to place all faith and trust in material success with the lesson of Isaiah 5; compare world situation today with the experience outlined in lesson. Emphasize verse 2, the need for honest thinking in relation to our own circumstances as individual Christians, as responsible members of a nation, and our dealings with other

OXFORD

"THE WORLD'S BEST BIBLE"

At all booksellers

OXFORD UNIVERSITY PRESS, 114 FIFTH AVENUE, NEW YORK 11, N. Y.

STEP BY STEP THROUGH THE SUNDAY SCHOOL

USE DEPENDABLE DIETZ SUPPLIES

ADULT

"THE HOUSE OF A THOUSAND THINGS

INTERMEDIATE

SENIOR

BIBLES .

FOR THE CHURCH AND

JUNIOR

ABSENTEE CARDS .

BLACKBOARDS .

CONTESTS

SUNDAY SCHOOL"

PRIMARY

CHAIRS .

REWARDS .

MEMORY WORK .

CHALK TALKS

BEGINNERS

ROLL BOOKS .

STORY PAPERS .

CRAYOLAS .

HANDWORK .

VISUAL AIDS

CRADLEROLL

CRADLE ROLL LESSONS .

PICTURES .

BIRTHDAY SUPPLIES .

INVITATIONS .

GIFTS

SEND FOR FREE CHURCH SUPPLY CATALOG

William H. Dietz, Inc.,

10 S. Wabash,

Dept. 40, Chicago 3, Illinois

ions. Calling evil for good, bitter for sweet, kness for light will only confuse us more Let face facts.)

Hymn: "Hail to the Lord's Anointed."

Prayer and Benediction.

Organ: "Joyous March"—Rogers.

7. "I Am God, and There Is None Else"

(In preparation, read Isaiah, Chapters 45 and 46.)

Organ: "Serenade"—Widor.

Invocation.

Psalm: 50

Hymn: "Jesus, the Very Thought of Thee."

Hymn: "Who Trusts in God, a Strong God."

Scripture: Isaiah 46:8-13

Hymn: "A Mighty Fortress is our God."

Meditation: by pastor on lesson, especially applied to today's events.

Hymn: "How Firm a Foundation."

Prayer and Benediction.

Organ: "Processional March"—Smith.

Each Day is Like a New Made Road

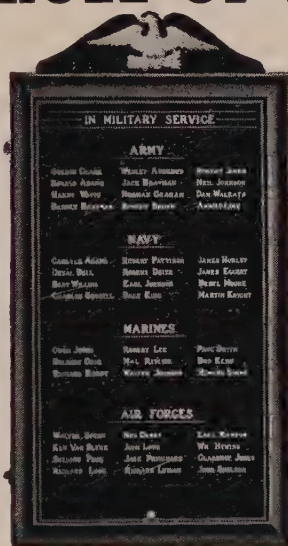
wonder, have I said the word,
And thought the things I should have thought?
ave I been kind to all who heard,
And done the things I know I ought?

have each morn a brand new day,
To fill with joy, not pain.
o help me Lord, Thyself display;
I shall not live this day again.

ch day is like a new made road,
With cuts and fills and banks;
elp me to make it straight and true,
And I shall give Thee thanks.

—Ervin C. Tipton, Corning, Calif.

ROLL OF HONOR



Available in highly polished mahogany, walnut and oak. Felt background. Plastic raised letters. Send for free catalog.

CHURCH BULLETINS

Send for FREE catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please be sure to mention name of your church.

ASHTABULA SIGN CO.

DEPT. E, ASHTABULA, OHIO

FOLDING CHAIRS

STEEL OR WOOD FOLDING CHAIRS, with Plain or Upholstered Seats. Prompt Delivery. Send for Catalogue and Price List.

REDINGTON CO., Dept. 89, Scranton 2, Pa.

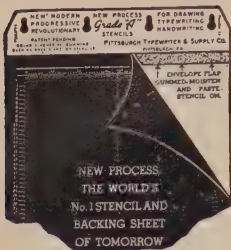


PULPIT & CHOIR GOWNS

Pulpit Hangings - Altar Cloths
Bible Markers - Communion Linens
Embroideries - Fabrics
Custom Tailoring for Clergymen

1837 Marking 107 years of service to the church and clergy 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



N O W ! — 24 "NEW-PROCESS" Stencils and Backing Sheets, Stencil Cement, Brush,—ONLY \$2.45. Two quires (48) \$4.50. Three quires \$6.45. Five quires (10 Dozen) Only \$10.25, PREPAID Anywhere. "Best You Have Ever Used." 30-Day Money Back Guarantee. Used Mimeographs Bought and Sold. A L L M A K E S Duplicator Supplies, Inks, Tracing Scopes, Bulletin Designs, Cartoons, Styli, Lettering Guides, Accessories, Typewriter and Duplicator Platen Rollers. EVERYTHING. Literature Free. EXPERT Typewriter and Duplicator Cleaning, Repairing. Write us. "PRINTOMATIC" SELF-FEEDING ROTARY STENCIL POST CARD PRINTER \$9.50 COMPLETE. PRINTOMATIC STENCILS \$1.50 for 24.

PITTSBURGH TYPEWRITER SUPPLY CO.

336BA-FOURTH AVE., PITTSBURGH 22, PA.

**PULPIT GOWNS
VESTMENTS for
CLERGY and CHOIR
CHURCH HANGINGS
CLERICAL SUITS CASSOCKS
ALTAR LINENS**

Inquiries Invited

C. M. ALMY & SON, Inc.
562 Fifth Ave. New York, N. Y.

CHURCH BULLETINS

We furnish a weekly church bulletin that is attractive yet inexpensive. Thousands of churches are now using this service. Send postal today for free samples and full information. No obligation.

The WOOLVERTON PRINTING Co.
CEDAR FALLS, IOWA



**GOWNS of
Lasting Beauty**

Write for FREE Choir Gown Style Book
C17, Pulpit Apparel Style Book CP67,
Budget Payment Plan 117.

E. R. MOORE Company

932 Dakin St., Chicago 13, Ill. 425 Fifth Ave., New York 16, N. Y.

**SUPPORT THE PUBLICATIONS YOU
WANT CONTINUED**

Layman's Responsibility

(Continued from page 449)

and associates? The Church stands for the highest interests of life—the supreme concern of every life. Its contribution to society is absolutely unparalleled. And because the Church has always faced and faces today an indifferent world, only its members are responsible for promoting its interests, and in position to make for it friends.

People can be loved into the Kingdom, but they are never argued into the Kingdom. The late Prof. L. P. Jacks of Manchester College, Oxford, declared in a lecture to a group of students at Yale Divinity School, "It is a question if any person has ever started on the religious quest in response to argumentation."

There is a great difference between reasoning with a person and arguing with him. And this fact ministers as well as laymen will assiduously keep in mind in their work of Christian recruiting.

The greatest social as well as the greatest religious satisfaction any man or woman can experience, is the satisfaction that is found in sincerely trying to influence some other life for God and for the Church. If successful in this effort, one's joy is simply indescribable. And think of the joy experienced by the one who responds and who might never experience that joy but for the interest shown by the one who made the approach.

Every Church member is commissioned by God as a Recruiting Officer for his church among the unchurched people with whom he works or with whom he mingles in social life. To the task, then, all you who call Christ your Lord!

Return of Peace

(Continued from page 446)

THE PRAISES

Glory be to the Holy, Undivided, and Ever-blessed Trinity, now, and ever, and to the ages of ages.

R. Amen.

Our Father . . . but deliver us from evil:

R. For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now, and ever, and unto the ages of ages. Amen.

THE PSALM

Antiphon (read by the Minister). Come, let us adore God our King. Come, let us adore and follow down to Christ, our God and King. Come, let us adore the Holy Spirit, our Ruler and Guide.

(The Psalm is read responsively).

O Sing unto the Lord a new song: for He hath
ne marvellous things.

His right hand, and His holy arm: hath gotten
in the victory.

The Lord hath made known His salvation: His
ghteousness hath He openly showed in the sight
the heathen.

He hath remembered His mercy and His truth
ward the house of Israel: all the ends of the
rth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth:
ake a loud noise, and rejoice, and sing praise.

Sing unto the Lord with the harp: with the harp,
d the voice of a psalm.

With trumpets and sound of cornet: make a joyful
ise before the Lord, the King.

Let the sea roar, and the fulness thereof: the
orld, and they that dwell therein.

Let the floods clap their hands, let the hills be
yful together before the Lord: for He cometh to
dge the earth;

With righteousness shall He judge the world:
d the people with equity.

Glory be to the Father, and to the Son, and to
e Holy Ghost; as it was in the beginning, is now,
d ever shall be: world without end. Amen,
lleluia. Alleluia. Alleluia.

(In place of the foregoing, Psalm 118 may be
id.)

THE PRAYER

In peace let us pray to the Lord.

R. Lord, have mercy.

For the peace that is from above and for the sal-
ation of our souls, let us pray to the Lord:

R. Lord, have mercy.

For the peace of the whole world, for the good
state of the holy Churches of God, and the union
f them all, let us pray to the Lord:

R. Lord, have mercy.

For those in places of authority, in the Church,
d in the State, for the members of the Services,
or the citizens of our Country, and for the strangers
ithin our gates, let us pray to the Lord:

R. Lord, have mercy

That He would not despise our thankofferings,
rought in humbleness of heart, for the blessings of
peace, but that He would receive them as fragrant
ncense and a whole sacrifice pleasing unto Him, let
s pray to the Lord:

R. Lord, have mercy.

Succor us, save us, have mercy upon us:

R. And preserve us, O God, by Thy grace.

Giving thanks and praise to the Heavenly Father,
d to His well-beloved Son, and to the Holy and
ife-giving Spirit, let us commend ourselves and
ne another, and all our life to Christ, the Lord:

R. Unto Thee, O Lord.

For to Thee belongeth all glory, honor, and
doration, to the Father, and to the Son, and to the
Holy Ghost, now, and ever, and unto the ages of
ges.

R. Amen.

THE LESSONS

Peace be to all.

R. And to thy spirit.

I will hymn the Lord Who hath blessed me, I
ill sing unto the Name of the Lord Most High.

R. My soul doth rejoice in Thy salvation.

Use Our Purposeful MESSAGE CARDS

Absentee—Invitation to Newcomers
—Stranger Welcome—Get Well—
Birthday—Prayer Meeting—Evan-
gelistic, etc.

\$1.25 Per Hundred

All Year Round Program Folders Newest and Best

For Your Worship Services—Pa-
triotic—Evangelistic—Communion,
etc., and all the various special days
in the Christian Year.

\$1.50 Per 100; 500, \$6.00
1,000, \$10.00

Samples to Ministers on Request

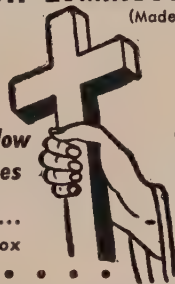
Goodenough & Woglom Co.

296 Broadway, New York 7, N. Y.

USEFUL and PURPOSEFUL GIFTS SELF-GLOW LUMINOUS CROSS

(Made of Plastic)

Height
4 5-16"
Width
2 9-16"



ALTAR
STEP
STYLE

Gorgeous Glow
Beveled Edges

Tissue Wrap...
Individual Box

50¢ ea.
Less in
quantities

From the "HOLY BIBLE" POSTAGE STAMPS WALLET

(Made of Plastic)

15c ea.



SIX BEAUTIFUL
RELIGIOUS DESIGNS

Folks everywhere will
RUSH reply to your
letters; and gifts will

be remembered a lifetime when you include
this handy wallet.

ROCK-BOTTOM WHOLESALE LOW PRICES

WANTED 5000 Agents, Dealers, Churches
Profitably Re-Sell Useful and Purposeful Self-
Illuminating Cross and from the "Holy Bible"
Stamp Wallet.

Mail this advertisement for FREE Gospel Wallet,
Catalog and full particulars

GOSPEL PENCIL CO., Dept. C
P.O. Box 38, Station K, New York 28, N.Y.

BUY WAR BONDS and STAMPS

PULPIT AND CHOIR GOWNS

WRITE FOR CATALOG THE BEST OF THEIR KIND

WORKMANSHIP AND PERFECT FIT UNSURPASSED

McCARTHY & SIMON
ESTABLISHED 1912
7 W. 36th ST., NEW YORK 18, N.Y.

FILMSLIDES for Every Occasion!

- Special Programs -- Easter -- Christmas
 - Illustrated Hymns -- Mission Stories
 - Evangelistic Sermons -- Bible Studies
 - Life of Christ from Great Paintings
- Write for Free Catalog Today!

BOND SLIDE CO., INC., DEPT. E
68 West Washington St. CHICAGO 2, ILL.

CHURCH FURNITURE

Pews, Pulpits, Pulpit Chairs, Communion Tables, Baptismal Fonts, Sunday School Furniture. We allow for or sell your old equipment.

Catalogue and details on request

REDINGTON COMPANY, DEPT. C, SCRANTON 2, PA.

Choir and Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog, samples on request. State your needs, name of Church. **DeMoulin Bros. & Co.** 1153 S. 4th Street, Greenville, Illinois

MENEELY BELL CO.
TROY, N.Y.
High Grade Reconditioned Bells

Write for Information.

Beautify Your Church WITH Manitowoc Fine Furniture

Write for Drawings and Prices
MANITOWOC CHURCH FURNITURE COMPANY
Dept. 3 Waukesha, Wisconsin

BUSY PASTORS ASSISTED

SPECIAL SERMONS: A secretarial service bureau in the preparation of Speeches, Discourses, Articles, Treatises to definite requirements - Moderate rates - Experience over 25 years - Nothing Duplicated.

AUTHORS RESEARCH BUREAU
516 Fifth Avenue New York City

The reading of the Epistle of St. Paul the Apostle to Timothy:

I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time.

Peace be to all.

R. And to thy spirit.

The reading of the Holy Gospel according to St. Matthew:

And He opened His mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for so great is your reward in heaven: for so persecuted they the prophets which were before you.

THE SUPPLICATIONS

The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.

R. Amen.

O God, Who hast dominion over all realms and kings, Who by smiting healest, and by pardoning savest: Stretch out over us Thy mercy, so that by Thy power we may enjoy peace and tranquillity and use them for our healing and amendment; through Christ our Lord:

R. We beseech Thee to hear us, Good Lord.

O God, Who has fulfilled the desire of our hearts with the return of peace and hast opened before us the door to a new world: Fill us with the wisdom and power of Thy Holy Spirit, that we may perceive those things that are pleasing to Thee and have the courage and strength to perform them. Help us to set forward Thy kingdom in the earth that every man may be free to labor and to worship and to live without fear or privation. Liberate the souls of men everywhere from superstition and constraint, that they may stand upright in the sight of Thee and of their fellowmen. Establish in our midst the pattern of the heavenly fellowship, that

do Thy perfect will, and live together in equal love and service; through Christ our Lord: R. We beseech Thee to hear us, Good Lord. We Remember before Thee this day, O Holy Father, with deep gratitude, all those who have given in the conflict, the wounded, the maimed, the captives, and those who have given their lives for our Country's honour, safety, and peace; beseeching Thee to keep us ever mindful of their sacrifice and suffering, and resolved to guard the interests of their sacrifice to the unbroken welfare of our people and land; through Christ our Lord: R. We beseech Thee to hear us, Good Lord. Eternal Father, Who in the sending of Thy Son, Jesus Christ, our Lord, didst speak Peace in the world, and in the Blood of His Cross hast opened the way to all mankind the Way to peace with Thee: Turn us to the Cross, and fire every heart with Thy Holy Spirit that all may accept in Christ the way of life, that following His holy example and burning zeal of service, all men may become one in brotherhood in Him, and Thy peace possess every part and rule in all the nations of the world; through the same Christ our Lord: R. We beseech Thee to hear us, Good Lord.

THE THANKSGIVING

Then shall be sung:
 Glory be to God on high (*Gloria in Excelsis*); or in place thereof the Canticle *Te Deum* may be sung or said.
 (Here may follow a brief sermon or address.)
 (The offerings of the people may then be received.)
 Then shall be sung the Hymn:
Now thank we all our God.
 Then shall be said the Blessing:
 The Blessing of the Lord be upon you, by His grace, and bounty, and love to mankind, both now and in the time to come.
 R. Amen.
 Then shall be sung: *My Country, 'tis of thee; (instead of this Hymn may be sung: before Jehovah's awful throne.)*

Horizons

(Continued from page 444)

with devastating effect, when she made her sudden assault on us at Pearl Harbor. Since a violently explosive situation does confront us, potentialities for peace not now practiced and intelligently applied must be used. Many are already known and must be encouraged. Preeminent among these is the Christian teaching and the Christian faith. Centuries ago Jesus said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind and thy neighbor as thyself."
 "Love is the fulfillment of the law."
 "Love worketh no ill to his neighbor."

HONOR ROLLS

A FITTING TRIBUTE TO THOSE IN THE ARMED FORCES

Rich, dignified plaques of reasonable cost... sizes to meet every church's requirements. Photo-illustrations and prices on request.



INTERNATIONAL BRONZE TABLET CO.
 36 East 22nd Street - New York 10, N. Y.

- CHURCH PRINTING -

Church Bulletins A Specialty

Whatever you wish printed, we shall be happy to work with you. Whether you need a new supply of church bulletins, stationery, tracts, folders, collection envelopes, announcements, cards, church directories or minutes of your church body, we shall be happy to serve you.

Write us about your next printing order.
 Be sure your name is on our mailing list for valuable printed aids for pastors!

H. WILBUR POLSON

Printed Supplies for Churches and Pastors
 2400-B N. Twelfth St., Milwaukee 6, Wisconsin

UNION LESSON HELPS

on the International Uniform Lessons



are based
 squarely on
 the Bible

Union Lesson Helps stand for and emphasize the foundation truths held in common by all evangelical Christians. Undenominational and uncontroversial, they can be used with safety in any Sunday school.

Write for free specimens

AMERICAN SUNDAY-SCHOOL UNION

1816 Chestnut Street Philadelphia, Pa.

Pipe Organs

AUSTIN ORGANS, INC.
 HARTFORD, CONN.

Inquiries Welcomed

MAAS CHIMES



Cathedral and Tower Chimes

WRITE FOR INFORMATION, 3015 CASITAS AVE., LOS ANGELES

"THE SANITARY" Individual Communion CUPS

CONVENIENT, NOISELESS AND SANITARY
Our communion set as illustrated permits an impressive ceremony and leads the field in communion service. Available in mahogany, oak or walnut in either 25, 36 or 49 cup size and can be stacked.



Circular and quotations on request
SANITARY COMMUNION SERVICE
Box 396-Dept. E. Rochester 2, N. Y.

Church Windows ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

Designers and Manufacturers of Art, Stained, and Ecclesiastical Glass

Send us the sizes and shapes of your windows and we will submit quotations

FREE to S.S. Workers

Send today for big handbook of over 5,000 items to make your Sunday School more effective. A catalog chock-full of ideas and suggestions, also new Lesson Helps, Handwork and Memory Helps, Books, Bibles, Greeting Cards and Games, scholarship incentive plans. Send for your copy today.

DAVID C. COOK PUBLISHING CO.
870-P No. Grove Avenue, Elgin, Ill.

COMMUNION TABLES

Beautiful Designs in Richly Carved Wood. Splendid For Memorial Presentation. Priced from \$45.00 upward. Booklet of Designs Submitted On Request.

REDINGTON COMPANY, Dept. 500, SCRANTON 2, PA.

CHOIR GOWNS

PULPIT VESTMENTS

Hangings - Ornaments and Supplies

Catalog Free on request

THE C. E. WARD CO.

New London, Ohio



PUBLIC SPEAKERS !!

Let us prepare your sermons, speeches, lectures, articles, etc., at a most modest cost.

Prompt, scholarly, individual and confidential. You get full and exclusive use of all material ordered. Printed speeches, sermons and outlines also furnished. FREE circular.

Continental Writers' and Speakers' Bureau

210 Fifth Avenue, Dept. E., New York 10, N. Y.



CLARK'S "UNITYPE"
CHURCH BULLETIN BOARDS
OUTDOOR AND INDOOR
SERVICE HONOR ROLLS
FOUR TYPES - A VARIETY OF SIZES
GIFT AND MEMORIAL PLATES
SMALL, MACHINE ENGRAVED PLASTIC
W. L. CLARK CO., Inc. Manufacturers
52 LAFAYETTE ST. NEW YORK (13) Est. 1914
SEPARATE LITERATURE OF EITHER ON REQUEST

"Do unto others as you would that they should do unto you."

Is America, or any other nation prepared to implement that teaching? You, and all other sincerely earnest men and women know they are not. Well, then, let us face the fact, and prepare ourselves for doing it, if we want a lasting peace.

We hear much about the Good Neighbor Policy and the Atlantic Charter with its four freedoms. These are noble and lofty political concepts. Since we have propounded them, let us remember, unless we are willing and able to implement them sincerely and courageously they will bring us into judgment and not into peace.

Our difficulty lies, not simply in the comprehension of them and in legislating them. If we are to succeed in that, we must not forget that our business men and statesmen and their national constituencies will have to change not only their practice but their spirit.

High protective tariffs, most favored nation treaties, balances of power politics, and secret agreements for national preferences are the "very antithesis" of the good neighbor policy and the Atlantic Charter freedom proposals. It is not simply a question of the personal sincerity of the high participants, who formulated these phrases. It is also a question whether their national constituencies will have the spirit of genuine and courageous support of these concepts of international relations.

In view of the charges already made, that the Church, which is the institutionalized constituency of those holding the Christian faith is never heroic in the leadership of highly humane and moral demands, it behooves every professing Christian, and minister of the Christian tradition and Gospel to throw off the lethargy that has halted us and to throw ourselves into the effort to prepare to face up to this great challenge which confronts us. We cannot pussyfoot, we must not evade, we must not dawdle, or shirk the search of our own hearts or other men's conscience in this great hour.

The most distant horizon will be affected by our earnestness and sacrificial faithfulness.

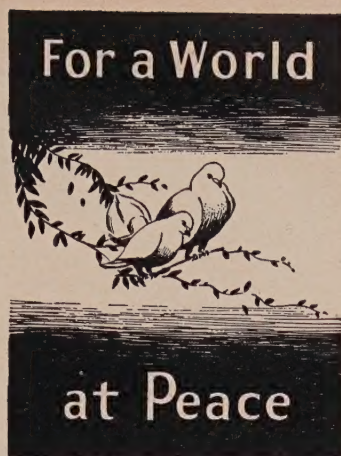
Enthusiasm is a virtue necessary to accomplishment. You can do almost anything with iron when it is hot.

WANTED: Two roll-up partitions for openings 8 ft. wide and 9 ft. high. Any church having discarded some and wanting to sell them, write to Rev. P. A. Lang, Hampshire, Illinois, stating condition, size and price.

INDEX OCTOBER, 1944

GENERAL		JUNIOR PULPIT	
torials	450	Counterfeits, <i>Ryan</i>	465
ustrations, <i>Hart</i>	469	Home Banks	466
ior Pulpit	465	Peggy, <i>Ryan</i>	465
yman's Responsibility,		Zoning Numbers	467
<i>Helfenstein</i>	449		
uor Facts	453		
n Turns to Bible	440		
l-week Suggestions	478		
ssions	455		
l Home Sunday	452		
lines, <i>Shaver</i>	467		
ayers	472		
cent Books	474		
mons	457		
anksgiving—End of War	445		
anksgiving—Return of			
Peace	446		
ice of People—Voice of			
od, <i>Nabers</i>	447		
thin the Horizon,			
<i>Montgomery</i>	443		
METHODS		OUTLINES	
onor Roll Dedication	453	Christianity That Means	468
ep In Touch With		Something, <i>Shaver</i>	468
Young Folks	454	Glorious Church in a	
rd Is My Shepherd	455	Glamorous Age, <i>Shaver</i>	467
nister in Sick-room	453	Heroism of Good Courage,	
ssions and Wars	455	<i>Shaver</i>	468
ssion Sunday	455		
l Home Sunday	452		
mon Topics	454		
me Liquor Facts	453		
nshine Baskets	454		
ork Suggestions	455		
SERMONS		SCRIPTURE TEXTS	
Cure for Souls, <i>Nygaard</i>	459	I—Illustrations	
appiness Worth Having,		O—Outlines	
<i>Staver</i>	460	P—Prayer Meetings	
asic for Your Soul,		S—Sermons	
<i>Macartney</i>	463	Gen. 18:21 (I)	469
Whom Shall We Go?		Ex. 16:2 (I)	471
<i>Hodges</i>	457	Deut. 28:1 (I)	469
		II Kings 3:15 (S)	463
		I Chron. 19:13 (O)	468
		Neh. 2:18 (I)	470
		Neh. 6:3, 16 (P)	478
		Job 27:13-23 (P)	478
		Psa. 19:1 (I)	470
		Psa. 130:1	Cover Picture
		Prov. 4:3 (I)	471
		Prov. 29:3 (I)	470
		Eccl. 1:3 (S)	461
		Eccl. 12:13 (S)	461
		Isa. 5 (P)	478
		Isa. 45, 46 (P)	479
		Matt. 7:7 (I)	469
		Matt. 8:9 (I)	469
		Matt. 24:7 (I)	469
		Matt. 26:36 (I)	469
		Luke 1:73-75 (I)	470
		Luke 10:33 (I)	469
		Luke 12:33 (I)	470
		Luke 16:19-31 (S)	461
		Luke 18:9-14 (S)	461
		John 6:68 (S)	457, 469
		John 16:33 (S)	459
		Acts 10:20 (I)	469
		Rom. 4:18 (I)	469
		Rom. 9:8 (I)	470
		I Cor. 9:26 (O)	468
		Eph. 6:12 (I)	469
		Eph. 5:25-27 (O)	467
		Jas. 5:2 (I)	470

FOR VICTORY BUY
WAR BONDS AND STAMPS



Free men have cunningly fashioned the implements of war... Armed with these, other free men have marched, singing, into battle...

Always their thoughts have been of a world at peace... And now, peace is near. Near enough to believe in, to trust to, to plan on.

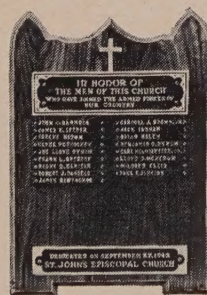
Skill that Möller Craftsmen perfected in fashioning implements of war will build instruments worthy of a finer way of life. Already, Möller Craftsmanship is turned to planning the Artist of Organs—the Organ of Artists... for a world at peace.

M.P. MÖLLER

THE ARTIST OF ORGANS - THE ORGAN OF ARTISTS

HAGERSTOWN, MARYLAND

Beautiful HONOR ROLLS



A FITTING TRIBUTE
for those of your
Church now in the
armed forces.

Looks Like Bronze
Plaques are cast from
a special plastic
formula, resembling
bronze. Mounted on
genuine walnut.
Easily attachable
nameplates may be
ordered as needed.

All kinds of designs and sizes available.
Modestly priced—within reach of all. Write for
full information to:

"Bronze Tablet Headquarters"
U. S. BRONZE SIGN CO.
570 Broadway, New York, N. Y.

WICKS fine ORGANS

Inquire Now!
Send in your organ specifications early,—before the buyers rush begins.

Member, Associated Organ Builders of America

HIGHLAND ILLINOIS ★
★ *Dept. Exp.*

A NEW APPROACH!

Our plan will bring people to your church, many of whom have never been there before! Let us tell you about a new angle to one of your biggest problems, ATTENDANCE.

A 3c stamp will bring particulars. When writing, tell us if you have a stereopticon.

RYAN LANTERN SLIDE SERVICE
409 Harrison St.
Davenport, Iowa.



A Choir at its Best... is Always Well Dressed



CHOIR ROBES...carefully tailored, correct styles, lovely colors, beautiful draping materials...

PULPIT ROBES of distinction.

COLLEGIATE CAP AND GOWN CO.

117 N. Wacker
CHICAGO 6, ILL.
CHAMPAIGN, ILL.

136 Fifth Ave.
NEW YORK 1, N. Y.
COLUMBUS 15, OHIO

**BRUNSWICK
FOLDING CHAIRS**
FOR EVERY USE
WRITE FOR DESCRIPTIONS AND PRICES
BRUNSWICK SEATING CORP.
LAWRENCEVILLE, VIRGINIA



HEADQUARTERS

for **CHOIR GOWNS
PULPIT ROBES**

Vestments • Hangings • Stoles
Embroideries, Etc.

NEW CATALOG on Request

NATIONAL CHURCH GOODS SUPPLY CO.
Division of
NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA 7, PA.

WHERE TO BUY CHURCH EQUIPMENT



BELLS AND CHIMES (Tower)

Deagan, Inc., J. C.	438
Maas Chimes	483
Meneely Bell Co.	482

BIBLES

National Bible	477
Oxford University Press..	479

BIBLE VISUALIZED

Bond Slide Co.	482
Ryan Slide Service	486

CANDLE & CANDLE SETS

Emkay Candles	442
---------------------	-----

CHAIRS (Folding)

Brunswick Seating Co....	486
Redington Co.	479

CHRISTMAS SUPPLIES

Pageant Publishers	487
--------------------------	-----

CHURCH BULLETINS

Goodenough & Woglom ...	481
H. W. Polson	483, 487
Woolverton Co.	480

CHURCH FURNITURE

AMERICAN SEATING	441
Josephinum Furniture ...	487
Manitowoc Furniture Co. 482	
Redington Co., J. P.	482

COMMUNION SERVICE

Redington Co.	484
Sanitary Com. Service ...	484

DUPLICATORS, STENCILS,

INKS	
Pittsburgh Typewriter ...	480

GOWNS (Pulpit & Choir)

Almy, C. M.	480
Collegiate Cap & Gown Co. 486	
Cottrell & Leonard, Inc... 487	
Cox, Sons & Vining	479
DeMoulin Bros.	482
McCarthy & Simon	482
E. R. Moore	480
Nat. Ac. Cap & Gown	486
Ward & Co., C. E.	484

HONOR ROLLS

Ashtabula Sign Co.	47
Clark, W. L.	48
Int. Bronze Tablet Co.	48
U. S. Bronze Sign Co.	48

HYMN BOOKS

Hope Publishing Co.	47
--------------------------	----

TABERNACLE PUB.

CO.	Back Cover
----------	------------

INSURANCE

Presby. Ministers' Fund....	47
-----------------------------	----

MISCELLANEOUS

Gospel Pencil Co.	48
------------------------	----

ORGANS (Pipe)

Austin Organ Co.	48
Moller, M. P.	48
Wicks Organ Co.	48

PARISH RECORDS

Mansfield	47
-----------------	----

PUBLISHERS

ABINGDON-COKESBURY	
.....	442, 471, 472, 47
REVELL CO., F. H.	43
Chas. Scribner's Sons	43

RECORDINGS

Morrison Laboratory	48
---------------------------	----

SERMON HELPS

Author's Research	48
Continental Writers	48

SUNDAY SCHOOL SUPPLIES

American S. S. Union	48
David C. Cook	48
Wm. H. Dietz, Inc.	47
Standard Pub. Co.	47

WINDOWS (Stained Glass)

St. Joseph's Art Glass	48
-----------------------------	----

Firms whose names you find here have proven their integrity in serving BUYERS of Church Equipment.